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Without Concealment—Without Compromise.

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Virginia and New-York.

It seems due to the history of the controversy between tates of Virginia and New York to insert the protest of ndry members of the State Senate of Virginia against e act of the Legislature. We therefore annex it.

Senate of Virginia, March 24, 1841.

On motion of Mr. Lyons, the protest offered by him yesrday, and ordered to be laid upon the table, was taken ; and, on the question put thereupon, ordered to be inrted in the Journal, as follows:

The undersigned members of the Senate of Virginia who ere opposed to the passage of the act entitled "An Act to event the citizens of New York from carrying slaves out this Commonwealth, and to prevent the escape of perns charged with the commission of any crime," having en denied the opportunity of presenting their views in position to the said bill in the form of a substitute for the me, by the manner in which it was pressed through the nate, deem it a duty to themselves, to their constituents, d to the country to enter this their solemn but respectful otest against the said act, and all the ill consequences hich they apprehend will flow from it. To a correct unrstanding of the position in which we have been placed, brief narrative is necessary. The said act was passed by e House of Delegates on the 12th day of March, 1841, d communicated to the Senate, and was committed to e Committee on General Laws, and ordered to be print-; on the next day it was considered by the committee d reported to the Senate; very soon after it was thus rerted, on the same day it was called up by its friends.—e opponents of it asked that it might lie upon the table til the next day; that was denied them, and they then ked that it might lie upon the table until the afternoon of at day to allow time to prepare and present a substitute r it, that also was denied them, and by the relentless wer of the majority the bill was pressed through the Sete on the same day on which it was reported by the comttee. The views of the undersigned in respect to the ghts of Virginia and New-York in the controversy out of hich this unfortunate bill has sprung, have been expressed a paper laid before the Senate of Virginia some time nce and printed, but not spread upon the Journal, and hich we now incorporate in this protest as the only means spreading our opinions upon the same record upon which e bill stands, and for the purpose of showing to the world at while we could not conscientiously vote for the bill in estion, our opinions as to the rights of Virginia to protect r slave property, and punish all who may invade it, are fully made up as those of any other citizens in this ate, and that we are prepared to sustain them at every zard But we cannot consent to set the Constitution de, and put the Union in jeopardy, until all constitutional eans have been appealed to, and found inadequate to our otection.

The paper referred to as containing an expression of our ews is in the following words:

The General Assembly of Virginia have seen with deep gret the refusal, a second time, by the Governor of the ate of New-York, to surrender, upon the demand of the overnor of Virginia, P. Johnson, Edward Smith, and ac Gansey, who were duly charged in this State with ony, in stealing a slave, the property of John G. Colley, the borough of Norfolk. In this refusal the General sembly know they have much cause of complaint, but ey forbear to urge it, or at present to resort to legislation the protection of the property of the citizens of Virnia, and the constitutional rights of the State, under the lief that the people and Legislature of New-York would t have thus invaded either, and will not now justify that vasion, and that to them the comity of the States and the e regard entertained for a sister State require that an peal should be made before any ulterior measure is rerted to, especially as the Legislature is now sitting, and know has the subject under its consideration.

The General Assembly deem it unnecessary to enter, in tail, into the argument by which the rights of Virginia the surrender of the fugitives demanded is sustained.— has been fully and ably presented by the Governor of rginia in his correspondence, and may be summed up in few words.

By the 2d section of the 4th article of the Constitution the United States, it is provided that "a person charged any State with treason, felony, or other crime, who shall e from justice, and be found in another State, shall, on mand of the Executive authority of the State from which fled, be delivered up to be removed to the State having risdiction of the crime."

By the common law of England, which appertains in rginia, by the civil law, and by the laws of every State this Union, theft is a crime. By the common law, plain theft" is defined to be "the felonious stealing and rrying away of the personal goods of another." By the vil law, it is defined to be "the fraudulent subtraction of thing from the person to whom it doth belong, in order appropriate it to one's self, or make use of it against the ll of the owner." And by the Divine law, we are told thou shalt not steal," nor even "covet thy neighbor's ods, nor his man-servant, nor his maid-servant, nor any ing that is his."

The stealing of the property of another, then, is a crime" by the laws of every country, and by the common w and statute of Virginia is "felony," and property is the eature of the law of that country in which it is. In Virnia, a slave is, as a "servant" was in the days of Moses, operty; personal property of goods, and is recognised as ch by the Constitution of the United States, art. 1, sec. paragraph 3d, and art. 4, sec. 2d, paragraph 3d, and the ght of property in him has been acknowledged in every ate in the Union in which the question has been made.— o steal a slave, then, is to steal property, ("goods,") and therefore a "crime" and "felony" within the meaning of e Constitution. Again—the trial for crime must, under e 3d paragraph of the 2d sec. of the 3d art. of the Constitution of the United States, "be held in the State where e said crime shall have been committed;" and the surender required to be made by the 2d paragraph of the 2d c. of the 4th art. must be made "*to the State having jurisction of the crime.*" The surrender, then, is to be made r trial, and no State has "jurisdiction" of any crimes but ose committed against her own laws. Virginia cannot y one for violating the laws of New-York, nor New-York r a violation of the laws of Virginia. The "crime," erefore, in the meaning of the Constitution of the United tates, is a crime against the State law, when that law is ot in conflict with the Constitution. Equally clear is it at the "crime" need not be one of "great or peculiar atroity," for, by the terms of the Constitution, it may not mount even to the grade of felony, and yet the demand ay be made and must be met. The terms of the Constitution are, a "person charged with treason, felony, or ther crime," &c. The Governor of New-York yields the hole question, however, when he admits that the fugitive ay be demanded for crimes "deeply affecting the public afety;" for it is only necessary to state the case to show at few things can more affect the interest and safety of e Southern States than the right in citizens of other tates to come within their limits and with impunity tamer with and steal their slaves. It would be worse than seless, therefore, to inquire what is "*malum in se*," or cknowledged as crime by "the civilized nations of the orld." One or two illustrations may be given, however, o show the absurdity as well as danger of the role proposed y the Governor of New-York, by which a matter of contitutional compact between co-States should be referred or its settlement to "the civilized nations of the world," nd that the "crime" must be one recognized by the laws f the State in which the fugitive may be found The obection is, that stealing a slave is not a crime by the laws f New-York. Suppose a citizen of New-York steals a lave in Virginia, and absconds and sells him in New Orleans or Texas, and returns to New York with the money n his pocket—would the law, municipal or moral, of the State of New-York, say there was no crime in such a case, and the citizen of New-York should quietly enjoy the money thus dishonestly obtained? Yet, for what crime ould the fugitive be demanded if not for stealing the slave, because to sell a slave is not in Virginia ("the State having jurisdiction of the crime") a crime, if the person selling be the owner or have a right to sell, and of necessity, herefore, the demand must rest upon the original crime of stealing, though selling might be added to the description of the case, as evidence of the intent, "the *animus furandi*," in the first taking. Were the ethics or constitutional doctrines of the Governor of New-York to prevail, the citizens of New-York might obtain, without much labor, an "honest livelihood" by stealing the slaves of the South, provided they sold them after they stole them, and took refuge in New-York.

By this process of reasoning, the Governor of New-York would be brought to this strange conclusion, viz: To steal one who cannot, by the laws of God and "civilized nations," be made the subject of property, is not a crime in New-York; to sell into slavery one thus situated is not a crime in the Southern States, if the vender has a lawful right or authority to sell according to the laws of those States; therefore, to steal one who ought not to be a slave, thereby violating the State law, and sell him into slavery, thereby violating the laws of God, is not a crime, but an act for which there is no punishment.

Again: the Southern people have been harassed and injured by the abolitionists to an extent which none but themselves know. Suppose a Southern State were to put the "*Caput Lupinum*" upon every abolitionist, and by law to declare that it should not be regarded as a crime in one of its citizens to kill them. Suppose that a citizen of a Southern State, meeting with an abolitionist in New-York, should kill him and flee to his home, and be demanded by the Governor of New-York, and to the demand the answer should be, "By our laws it is not a crime to kill an abolitionist, and therefore the fugitive will not be surrendered;" would New-York approve the answer? And yet would not the argument urged against Virginia sustain it, as the law of the State upon which the demand is made (in the case supposed) does not recognise the crime, and it is not more "*malum in se*" to kill a slave than to steal him, and not more to kill any other man than him?

But we forbear further argument or comment. The wrong done to the constitutional rights of Virginia by the Governor of New-York is gross and glaring, and not to be submitted to. This wrong has not been done by New-York, however, but by one of her functionaries, and we will not believe, until they announce it to us, that the people of New York would have inflicted such wrong, or will now approve it. We owe it to their intelligence and loyalty to the Union to believe they will not; and we owe it to our own loyalty not to act upon any other conclusion until a fair, candid, and respectful appeal has been made to them and rejected. Virginia should take no step in this controversy but with the determination never to retract it. Rash defiance and hasty legislation are not consistent with her own dignity or her obligations to the Union—obligations which Virginia has ever held sacred, and will never renounce but in the necessary defence of rights which cannot be abandoned and her liberty; and she is not yet prepared to admit that the period ever can arrive when the just rights of the State and the liberty of the citizen will be incompatible with those obligations.

Resolved, therefore, That ——— commissioner be appointed to repair forthwith to the city of Albany and submit to the Legislature of New-York the respectful request of Virginia, that it will pass such laws as are necessary to cause the surrender of Peter Johnson, Edward Smith, and Isaac Gansey, and all other fugitives from Virginia who have been charged here with "treason, felony, or other crime," by our laws, to be surrendered when demanded by the Executive authority of this State

If, however, the measure proposed in the resolution with which that paper concluded had been unacceptable to the majority of the Senate, we were prepared to vote for a resolution or law which should make it the duty of the proper officer or organ to apply to Congress to pass the necessary law to secure the apprehension and surrender in another State of all fugitives from justice in this State; but, as we have shown, the time necessary to prepare such a law, or any other substitute for the bill aforesaid, was denied to us, and no alternative left us but to vote against the bill, and in this form to express our objections to it, and place ourselves in our proper position before the country

We respectfully, but firmly, *protest*, therefore, against the passage of the act aforesaid, because we believe that it clearly violates the Constitution of the United States.

By the 3d paragraph of the 8th section of the 1st article of the Constitution of the United States, Congress is vested with the power "to regulate commerce with foreign nations, and among the several States and the Indian tribes;" and that power no longer remains with the States, because equal and inconsistent powers upon the same subject cannot abide at the same time and under the same Constitution in the different Governments; and whenever existing for the want of a uniform rule as a Constitution, they have been always made homogeneous and harmonious among friendly nations by treaty stipulations. It is also expressly declared by the 10th article of the amendments to the Constitution, that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States." Powers which are delegated, therefore, are not reserved, and among these is the power to regulate commerce "among the several States;" and by the Supreme Court of the nation, with the Chief Justice of the United States at its head, it has been expressly decided that the power to regulate commerce included the power to regulate navigation,* to pass navigation laws. So important, indeed, to the comfort and prosperity of the States was it that there should be a power to control and regulate commerce and navigation that to establish it was one of the prominent causes of the union of the States; and it is referred to by General Washington in his letter transmitting the Constitution to Congress, as one of those great and delicate interests the adjustment of which should reconcile the People to defects unavoidable in other parts of the instrument. By the first section of the bill aforesaid, and by every other section as aiding it, this provision of the Constitution is directly invaded, and the power of Congress "to regulate commerce" is annulled, by an enactment that the citizens of New-York shall hold no commerce with Virginia but upon such terms as Virginia may prescribe, because to declare that vessels which arrived in Virginia shall not be permitted to depart is the most effective mode of declaring they shall not come within our limits; and if the Legislature of Virginia may impose one term or regulation upon navigation not required by self-defence and preservation, it may another, and so as many as it pleases, and thus make commerce with the State depend upon the laws of the State, and not the laws of Congress made in pursuance of the Constitution.

The said first section of the bill violates also the second section of the 4th article of the Constitution, which provides that "the citizens of each State shall be entitled to all privileges and immunities of citizens of the several States." By the said first section, this provision of the Constitution is directly violated, because the citizens of New-York and all other States are denied the privileges of navigation within the limits of Virginia which are allowed to the people of Virginia, without any crime or offence on their part, but simply because they are not citizens of Virginia, for however innocent they may be, they come, equally with the guilty, under the penalties of this law.

The second section of the said bill also violates the 4th article of the amendments to the Constitution, because it authorises a search of a man's vessel, which for the time is his house or castle, without "a warrant," "without probable cause" to suspect that he or any one in his vessel has committed a crime, and without any "oath or affirmation" that any person on board the vessel has been guilty of any crime, nay, without the allegation that any crime of any sort has been committed by any one.

The said second section also violates the acts of Congress regulating the coasting trade, by which it is declared that when a vessel has complied with them, it is *entitled* to depart, for this section provides that the vessel shall not depart, although she has fully complied with the laws of Congress, unless she shall also comply with the arbitrary requisitions of this State law.

We protest against this law also, because it confounds the innocent with the guilty, and subjects every vessel sailing to, or commanded or navigated by a citizen of, New-York or any other State than Virginia, to a penalty and port duty, in violation of the principles of justice and of the Constitution. If this Legislature can impose any tax or duty upon vessels coming from a sister State or sailing from Virginia, the amount of that duty would be limited only by its own discretion, and might therefore be made prohibitory if the Legislature pleased.

We protest against this law, also, because it is a non-intercourse bill, and therefore a war measure, while constitutional means adequate to the protection of all the rights of Virginia remain untried, thereby depriving the agriculturalists and all other citizens of Virginia of the benefits of the New-York market, and of the trade and intercourse with New-York if persisted in; because it is retaliatory in its nature and offensive in its spirit—justly calculated, if enforced, to engender ill blood between New-York and Virginia, and destroy all harmony between them, and to lead to similar enactments on the part of New-York, to the great injury of the people of Virginia and the hazard of the Union. If not to be persisted in, it is capable only of ill, and is ridiculous, because it does not procure, or tend to procure, a recognition of the constitutional rights of Virginia; and because it is wholly inefficient for the objects for which it is professedly designed, affording protection, if any where, only to the towns, and leaving the country which lies upon the margins of our navigable rivers as much exposed as it is now to depredation. Entertaining deliberately those views of this law, the undersigned feel it to be their duty solemnly and firmly, but respectfully, to *protest* against its passage.

JAMES LYONS,
JAMES B. THORNTON, Jr.,
CHARLES COCKE,
ROBERT Y. CONRAD,
ROBERT W. CARTER,
THOMAS M. BONDURANT,
JAMES McILHANEY,
JOHN H. PEYTON.

* Gibbon *vs.* Ogden, 9th Wheaton's Reports.

The Charleston Mercury is, perhaps, not aware that the laws of New-York do not recognize human souls as "*property*," the stealing whereof constitutes felony. When that paper learns this fact, it may be that it will not so readily feel insulted by our remarks relative to the resignation of Gov. Gilmer.

Free Produce.

Philadelphia, 4th mo. 8, 1841.

Friend Rogers:—I had hoped that the anti-slavery papers would generally have complied with the request of the Free Produce Committee, to copy their "Address to Abolitionists," without each being furnished with a special invitation; but it seems I was mistaken, for I am not aware of more than two or three having copied it. I will, therefore, issue a special *invitation* to the Standard, to comply with the request contained in the resolution of our committee; and do hereby particularly invite *all papers* claiming to be anti-slavery, to do likewise, unless they think the subject on which it treats is of too little importance to occupy the space of three columns in their papers.

I know not why it is, that the subject of abstinence from slave labor produce receives so small a share of the attention of the anti-slavery press. The addresses, annual reports and resolutions of our associations rarely get beyond the columns of the Freeman. Take, for instance, the proceedings of our last annual meeting; 'tis true, a few papers copied a portion of the report, and a few of the resolutions we adopted; but the extract from the report was that portion which referred to the exclusion of our delegates from the so-called-by-some World's Convention, and the resolutions were those condemnatory of the proceedings (in that particular instance) of that body, together with those approving of the formation of the British India Society.—But that part of the report in which we endeavored to show that duty required abolitionists to abstain from the use of slave labor productions, and the resolutions relating to our principles, have been passed by as of no moment. From the notice the anti-slavery press has generally taken of our last meeting, strangers to our object would not dream of our being a "Free Produce Association," but would set us down as a "Society for condemning the exclusion of female delegates from the World's Convention, and for the approving of the British India Society," or some similar association.

B. S J.

From the Pennsylvania Freeman.

Address to Abolitionists.

At a stated meeting of the Executive Committee of the American Free Produce Association, held First month 29th, 1841, the Committee on "Address to Abolitionists" presented a report, which was read and adopted.

Voted:—That Anti-Slavery papers, and others favorable to the cause of abstinence from slave produce, be respectfully requested to insert the same; and to forward a copy containing it to the Association at No 31 North Fifth st. Philadelphia.

Extracted from the minutes,

Benj. S. Jones, Sec.

The following resolutions were adopted at the last annual meeting of the "American Free Produce Association."

Whereas, We believe slavery to be a violation of the moral law, and of the rights of humanity, and destructive of the best interest of society; and that all who willingly contribute their support to the system are justly chargeable with the guilt of slaveholding; therefore

Resolved, That the consumers of slave produce, by giving direct encouragement to the slaveholder to continue his system of robbery and oppression are its main supporters and that it is their duty immediately, and forever to abstain from purchasing or using goods, the consumption of which tends to strengthen and sustain slavery.

Resolved, That the abolitionists who uses the products of slavery, to the extent of his convenience, stands upon the same platform with the slaveholder, who uses slavery as far as is convenient for him, and that the same argument justifies alike the conduct of either.

Resolved, That moral principles are uniform in their application. The principle which forbids us to purchase from the robber the spoils of his outrage, applies to any participation in wrong doing, and that it is one of the laws of the moral government under which our Heavenly Father ceed in establishing it only as he lives up to truth shall suc- he preaches.

Resolved, That we eminently attribute the want of success in the abolition enterprise, to professed abolitionists not witnessing by their lives the truths they proclaim.

The Executive Committee of the Association would earnestly appeal to their fellow laborers in the cause of freedom, to think of these things.

As the advocates of Emancipation have been faithful to their trust, so has their enterprise gained strength and power. Mighty has been the conflict—glorious the triumphs. Though we have by no means done all that could have been done, yet much has been effected: and is it not owing to individual unfaithfulness that we have not accomplished greater good? We believe that examination will show such to be the case. We have not aimed to reform *others too much, but ourselves too little*. We have chosen rather to contend with giant strength against a mighty array, than to suffer the petty inconveniences, and trifling vexations of a solitary sentinel on some remote and almost unnoticed post. We have desired more to see great and glorious results, than consistent action. In the camp of the champions of liberty are to be found the wedges of gold, and the silver, and the Babylonish vest; not secreted as they were by Achan, in the day when Israel went forth to battle, but openly displayed in the sight of the foes of God and truth. Brethren, is it not so? We have refused to dip into the Jordan of consistent action; and the leprosy still clings to us, while from those we attempt to cure comes the just and biting taunt, "Physician heal thyself."

Discussion has flashed brightness upon much that was before dark. Abolitionists can now see, with comparative clearness, the duties, they owe to themselves, and to the slave. Many refuse longer to hold fellowship with a pro-slavery church—or submit to the pro-slavery dictation of political partyism. Their duty in these particulars, has been established and built up by argument: be ours the more neglected—though not less important task—of showing to professed abolitionists, the inconsistency of their conduct, and to fasten upon them the guilt of slaveholding, while they continue as they now do, by purchasing the fruits of his robbery, to encourage the oppressor in his iniquity.

It is a maxim in common law, as well as in common justice and common honesty—a maxim sanctioned by common sense—that the receiver of stolen goods, knowing their character, is as guilty as the original depredator. In many cases he is far more guilty; for he is often the motive power which calls into activity the agency of the lesser villain: for by opening a market for stolen goods, he offers a premium for the commission of theft. That slaveholding is sinful—sinful under all circumstances—is a proposition which no abolitionist will deny. This truth is incorporated in the constitutions of our societies—it is written upon every page of our publications, and inscribed upon the heart of every lover of freedom. We have contemplated it in its various phases, and spoken of it until anti-slavery and pro-slavery arguments have become familiar to us as household words. But while we have seen the injustice of slavery, and the policy and duty of its immediate annihilation, have we sufficiently considered its origin—have we clearly seen all the pillars which support this temple of sin? The lust of gold laid its foundation—cent per cent reared the edifice, and won for it the admiration of a corrupt and avaricious people and the sanction of a time serving priesthood. The approval of Church and State may make its courts a place of popular resort, and confer "respectability and standing" upon those who minister at its altars; but such approbation cannot of itself sustain it. Has the approval of Church and State given strength to the African slave trade? Has not avarice maintained it in *defiance* of their *opposition*? Christendom has denounced it, and her cruisers watch the coast. The Church, willing to be equally moral with the State, sides with her; and yet, half a million victims are annually torn from their homes and enchained in foreign lands. And why? Because the lust of gold has blunted the moral sensibilities of the world. Because the nations that denounce it, purchase of the trader; and they who profess to abhor it, share its gains. Surely, the Christian philosopher and the Christian's God, must regard the enlightened purchaser who creates and continues the demand, as more truly guilty than his paid agent, the trader!

It is interest, and not principle, which binds together in an almost impenetrable phalanx, the *two hundred and fifty thousand* slaveholders of America. Cotton, sugar, rice and tobacco, are the staple productions of our slave-working states; and it is to the demand for those commodities, the South owes her shadow of prosperity. Her non-slaveholding citizens know and feel this, and fancied interest bids them sustain their existing system of labor. But though the South can raise these productions, her slave-labor cannot drive factories and Old and New England ply the shuttle for her. Northern warehouses groan beneath the weight of her slave-cultured cotton—the shelves of Northern merchants are loaded with her fabrics; and the vessels of New England do the carrying trade for the southern planter. Thus has slavery enlisted in her cause the North and the South—the trader on the sea—the merchant, and the manufacturer. Her gold is poured into our treasury, and her stolen goods find purchasers among those who profess to abhor her name.

Interest is the mighty agent against which we have to contend. The planter before entering upon his labors, first calculates the profits likely to accrue from the enterprise in which he is about to engage. Having satisfied himself of this, he purchases his negroes, and plants his cane or cotton seed. If his land is equally adapted to the cultivation of either, and he finds there is a surplus of cotton in the market, but a scarcity of sugar, and that such will probably be the case the coming year, he chooses the cane—and the higher the price of sugar, the harder are his laborers driven. The shoots are set—the plant ripens, and the gathering season comes. The cane is cut and stored, and long after midnight are the wearied slaves compelled to tend the sugar-mill, that the products of their toil may early reach the market. Their task is finished; and the planter exults, because of the quantity of sugar he has made. But is that sugar justly his; has the slave no claim upon it for his toil; has the product of his labor, which the strong arm of violence has wrested from him, indeed become another's? Is it not the fruit of oppression—the product of unrequited and coerced toil, won by robbery the most audacious, and theft of the vilest character? We grant the planter has a just claim for a portion of the sugar. The land upon which it was grown is his; and his money purchased the implements employed in its culture. Giving to this consideration its just weight, we see not how any man of common honesty and common intelligence can purchase that sugar, knowing the manner in which it is obtained, and not feel that he is abetting the planter in his iniquitous system, and encouraging its continuance. We are certain that no abolitionist could go upon *that* plantation, and after looking on the toil-worn form of the slave, buy the sugar of his raising. He would turn with loathing from its sweetness. Any professed friend of the slave, who would purchase *such* goods under *such* circumstances, would justly be denounced as false to the cause of freedom. Abolitionists, with all their faults, are not guilty of such glaring inconsistency—such gross violations of elementary morality. The web is more finely spun Though almost impalpable as air, it binds them as with massive chains of iron. The consumer's connection with slavery is not so readily seen, for the sugar is sent to a southern port and from thence transferred to the merchant of the North; and that, which we might not buy of the planter, or the planter's agent in New Orleans, has now assumed an entirely different character: and we as freely partake of it as though we were not encouraging slavery by so doing. We have reached the other end of the rope, and though we twist with a vigorous hand, we try to persuade ourselves that the poor slave in the middle, is hurt only by the twisting of the planter at the far end · forgetting that if we lose *our* hold, the slaveholder would spare himself the labor of twisting an unfastened cord.

The planter knows he is but the agent of the consumer, supplying him with the kind of goods he requires, and in quantities to suit. The consumer says, "I have sugar and rice enough for next year, I want cotton." The seed is planted, the pods in due time are filled, the crop gathered, and the order supplied. The following year he asks for rice and sugar; and the obedient planter, ever willing to oblige those he is paid for serving, sets out his shoots, and sends his slaves to scatter the seed-rice in the swamp land. The work required is accomplished, and thus, year after year, is the consumer's agent actively engaged in laboring for him. Little does the slave think, as he toils beside the tall cane plants, or bends to his labor among the snowy whiteness of the cotton crop, that his professed friends at the north will feed upon the sugar and wear the cotton he has grown. Nor will the perishing victim of the rice-swamp miasma dream that he is sacrificed because abolitionists choose to gratify their palates at the expense of *his* life.

Brethren examine this matter. Scrutinize it closely. See if you can discover wherein the planter, who directly robs the slave, is more guilty than the abolitionist, who is the purchaser and consumer of goods thus stolen We all admit the planter has done a grievous wrong—that the goods cultivated by slave labor do not justly and entirely belong to the slaveholder. Try, then, if you can find at what particular stage of the transfer from the estate of the planter to our tables and persons, the stolen property becomes honestly acquired. We can see no difference in moral guilt between the slaveholder and consumer of slave-grown produce—between the thief and the purchaser who buys of a known thief.

Let us not be misunderstood. We use the term slave produce in its general acceptation. We do not suppose that slave products are, in themselves, worse than free products, or stolen goods more objectionable in themselves than goods honestly obtained. If it can be shown that the use of such goods, in particular cases, does not sustain and encourage theft and slavery, we sin not in using them.

Among the arguments sometimes urged against abstinence, are its expense and attendant difficulties: we are told, too, that it would be a physical means of abolishing our cause. When we consider the present limited demand for free cotton, sugar, rice, and other goods that are generally slave cultured, and the almost prohibitory duties which are laid upon such articles coming from other lands, need we be surprised that stolen goods are afforded for a less price than those which have been honestly and fairly paid for. "Free goods," says the non-abstainer, "cost ten or twenty per cent. more than slave goods: and did I purchase them, I should do less to advance the cause of freedom than by giving the difference in the cost for the purpose of disseminating our principles by means of the press and the living speaker" Such reasoning might answer, were we discussing a question of mere expediency, but will not apply to a matter of principle As well might James G. Birney have thus reasoned, when contemplating the recent emancipation of his entailed slaves. There were men who would probably bring from three to five thousand dollars in the market, awaiting his signature to a deed for their emancipation, to stretch forth their unshackled limbs free as God had created them. Did his hand pause in the act!—Did he calculate the vast amount of good he could do the anti-slavery cause with the money they would sell for? No! he refused to do evil that good might come. His act was a glorious gain for principle—a righteous triumph for consistency. Principle required he should not "use his neighbor's service without wages, and give him not for his work;" and principle is equally stern in requiring the same of us.

If we live not up to that which we profess, but suffer interest or expediency to turn us aside, how can we reasonably expect to win others to embrace our principles That it is difficult for us wholly to abstain, is an established fact. But does it lessen our obligation to be faithful in a righteous cause? We know that slavery is so interwoven with all our institutions—has so extended itself through all the ramifications of society, that it is almost impossible to keep ourselves unspotted from it. But the difficulty of so doing should be no apology for lukewarmness or indifference; it should rather incite us to greater zeal and watchfulness, and strengthen our determination to withdraw our support from it. It is not the magnitude of the difficulty that affrights us, but the constant succession of petty, personal, unnoticed sacrifices we should have to make. Abolitionists are accustomed to encountering and overcoming difficulties;—why, then, should they plead their existence in this particular as a justification for inaction or sinful indulgence.

We are told that abstinence is a physical means, a compulsory measure. If the objector means it is a moral truth enforced by the agency of peaceful physical power—by such agents as is the pen of the writer, and the lips and tongue of the oral teacher, it may not be denied. It is such physical means as is abstinence from strong drink in the temperance cause, as is abstinence from the use of warlike weapons in the peace cause, as is abstinence from all sin in the cause of Christianity. Is it compulsion to refuse to purchase a stolen jewel of a thief, or contraband goods from the smuggler? Is it compulsion to refuse to share in the plunder of a pirate, or to hold fellowship with the oppressor? If these be compulsory measures, then, too, may abstinence be ranked as one.

God has commanded us "not to be partakers in other men's sin;" and surely if He regards as guilty the slaveholder, whose education and habits from early childhood have tended to weaken the natural abhorrence of oppression, and make him to regard slavery, if not as a righteous institution, at least a necessary evil—how much more guilty must we be in His sight, who have seen its iniquity and felt for the captive's wrong, who are professedly anxious for its overthrow, and yet join hands with the oppressor, upholding him in his sin, and sharing in his plunder!

We would urge upon you total abstinence, not only as a measure of true expediency, which, if carried out by all the professed friends of freedom, would upheave slavery from its base; but as a vital principle which lies at the very foundation of the anti-slavery enterprise. As well might the temperance advocate drink the burning poison—the non-resistant preach peace with the sabre by his side, as the abolitionist denounce slavery while partaking of its gains. The drunkard and the warrior could see the inconsistency of the temperance man and non-resistant, as do the slaveholders that of the abolitionists. To them, such inconsistency betrays a lack of confidence in our principles—a want of faith in the cause we advocate. They hear us preaching against slavery with our lips and tongue, while they see us, with our hands, build anew her altars and quicken her consuming fire What wonder that our southern brethren should doubt our sincerity? We call upon them to free their slaves, refusing ourselves to make a lesser sacrifice, and part with some of the luxuries or conveniences which we derive from the captive's unpaid toil.

Did we wholly abstain, and "touch not, taste not, and handle not," that which is the produce of slave labor, the planter, however much he might condemn our principles and measures, would honor us for our consistency. The words of truth would come pure and unsullied from our lips, made more eloquent by the simple beauty of consistent action.

We know how few abstain; but we attribute this, not to the unsoundness of the arguments urged by the advocates of such a course, but rather to an unwillingness on the part of some to make the very many world-unnoticed sacrifices which would be required; and to the impatience of others to see great and immediate results from their actions. Let such remember that the "seed-wheat of humanity" is not planted without toil, nor does it whiten for the harvest in a single day. The laborer in the moral, as in the natural world, must first scatter the seed, and then wait in patience and in faith for the promised harvest.

To such as are not satisfied of the correctness of the principles advocated by the friends of abstinence, a plan may be suggested for consideration that has been elsewhere proposed, and which, to be consistent in consistency, should be adopted. It is a measure far more economical and humane than the plan now pursued in reference to the slaves. Create a fund that shall be applied to the purchase of land and negroes. Subscribe liberally for an immense estate and a large gang will be needed. It has been computed that there are 250,000 professed abolitionists in the United States. Deduct from that number ten thousand as consistent total abstinence abolitionists—total abstinence we mean from all that encourages slavery—there remains 240,000 to be supplied with sugar, cotton, coffee, rice, &c.; these will require at least twelve thousand slaves, or *one* to each *twenty*. Let some distinguished friend of the colored race be appointed chief overseer of these 12,000; with power to select from the anti-slavery ranks, pious and benevolent drivers, who will not work them too hard, and will whip them but little Set them to work; and let the holders of the stock be supplied with goods directly from the plantation. This would save the commissions now paid to northern and southern merchants. Not only would there be the satisfaction of knowing that the slaves were moderately worked, seldom whipped, and well fed; but in addition to the pleasure which this reflection would naturally produce, there would be the advantage of buying stolen goods at a trifling advance on cost. Would not this plan be far better than the one now pursued—purchasing indiscriminately of all who offer for sale; ignorant whether their slaves have been kindly treated *as slaves*, or whether they have wrought out their lives by the seven-years' plan of the Louisiana sugar districts?

We fear, brethren, that our guilty inconsistency owes its existence more to the heart than to the head—that the feelings more than the intellect have led us astray. Let not our sympathies be chilled by selfish considerations. We have spoken words of consolation and hope to the perishing bondmen—let not our actions belie the doctrines our head approves. When surrounded by home enjoyment, and freely partaking of all that brightens life, let us not forget the toil-wearied slave. And when our thoughts go out to him, and our soul is made willing to share with him in the sufferings he endures—to partake of the mental and physical anguish that becomes his portion; let us ask ourselves in how much we are responsible for his condition? Whether he toils and suffers that *our* conveniences may be fulfilled—*our* luxuries be undiminished? And in the answer we give our own hearts, may we feel that we have acted upon the principle of doing unto others as we would be done by; so shall we be justified in the sight of our Heavenly Father; and the acceptable offering of a pure and spotless heart be received by the Great Parent of all.

JAMES MOTT,
Chairman of the Ex. Com. of American Free Produce Association.

Benj. S. Jones, *Secretary*.
Philadelphia, 1st mo. 1841.

Iniquity and a Meeting.

A Discourse, delivered in the Congregational Church, Whitesboro, Lord's day, January 31, 1831.

He judged the cause of the poor and needy; then it was well with him; was not this to know me, saith the Lord.

BY BERIAH GREEN,
President of the Oneida Institute.

To the Congregational Church, Whitesboro:

Dear Brethren:—When, during the late protracted meeting in this village, I saw you tempted and exposed—especially by some, who in contempt of the principles they had professed to honor, lent their countenance and co-operation to the special church-going and church-increasing activity of a community, which has all along stood aloof from you in your exertions to promote in the face of derision and reproach, the cause of a sound morality and a pure religion, felt impelled to lift up the voice of warning. That voice, it is the object of these pages to repeat and prolong. It is high time that a Christianity, falsely so called, which refuses to come to the rescue of the earthling, the drunkard, the slave, the respecter of persons, the dupe and the philanthropy, [illegible] While such nuisances are endured, we must be exposed to an infected atmosphere. "It is time for thee, Lord, to work: for they have made void thy law." Let us never, dear brethren, forget that, "he who endureth unto the end," alone shall be saved.

Yours, in the Saviour, affectionately,
B. GREEN.

Whitesboro, February, 1841.

DISCOURSE.

Isaiah i. 10—17.—Hear the word of the Lord, ye rulers of Sodom; give ear unto the Law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the callings of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me: I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

The prophet so describes and so exhorts the religionists, here addressed, as to give us a clue to their character. They were just fit to be ranked with the men of Sodom. And how *they* were to be regarded, we may learn of Ezekiel.* "Behold," he exclaims, "this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and her daughters, neither did she strengthen the hand of the poor and needy." Idlers they were, inflated with pride, and bloated with luxury; playing the tyrant among the helpless and friendless. That this was the character of the creatures, Isaiah had to deal with, the exhortation shows, in which their duty is set forth. If they would put away the evil of their doings, and thus find access to the Mercy-Seat, they must "seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." The condition and claims of the "poor and needy," they must earnestly study; and take part with the weak against the strong—with the oppressed against the oppressor.

Very different was the position, which these religionists at present held. Their zeal for God was consistent with contempt for man. With them the positive of religion was every thing; the moral, nothing. In meeting-holding, psalm-singing, prayer-making, they were active and noisy enough. In these things, they were all stir and smoke. The calling of assemblies, the solemn meetings, the appointed feasts they multiplied even to the wearying of Jehovah. Iniquity and a meeting, He could not away with. He loathed their services. We are thus taught, that a meeting-holding activity under the pretense of a regard for human salvation, accompanied by a disregard for human rights, is an abomination to Jehovah. For,

I. *It implies rank absurdity and a flagrant contradiction.*—In the constitution of man, the rights of man are involved. The attributes, the powers and capacities here found, are God-given endowments. These gifts imply fearful responsibilities. They are a sacred trust, for which an account must be rendered All this supposes the right to wield our powers and use our capacities, according to our constitution—firmly to hold and freely pursue the end of our existence. Whatever interferes with us here injures us vitally. Health, vigor, useful activity are at once impaired. If our right be what our Creator designed us to be and to do what He requires us to do, is invaded, wrong and wretchedness must ensue. And this wretchedness must be deep and this wrong flagrant in the same degree as the invasion of such rights is far-reaching, violent and determined. Our salvation, of course, depends upon the full enjoyment of those rights, to which under God we are constitutionally and inalienably entitled These can be *enjoyed* only in the free discharge of those duties, which the rights imply. To employ our powers and capacities in a course of law-abiding activity, without let or hindrance, is the right of all rights, to which, both individually and socially, we are entitled. If we are assailed here, whether by inward passion or outward violence, our salvation is put to hazard. If the assault be successful, our very hearts are stabbed. If we are free here—free from the dominance of passion within and without—our own passions and other people's—free to discharge the Heaven-appointed duties, which our rights imply, which correspond with and grow out of them, *then are we among the saved.* Then salvation sheds its light and pours its songs around.

The invasion of human rights is an insult upon human salvation The oppressor is a destroyer. The constitution of man—the powers, prerogatives and prospects of man—his present peace and his eternal welfare, he sets at nought and tramples under foot. Whatever may be his condition and whatever his pretensions, this is his work. Whether he devour widow's houses, or defraud the hireling of his wages, or hold in slavery the victims of legalized tyranny, he wages war with human salvation. He interferes with the discharge of Heaven-appointed duties, and does what he can to dry up the fountain of blessedness, which from the heart of these duties sends forth, pure and sparkling its living waters His success must be a triumph over human salvation.

To apologize for oppression under any of its varied forms is to lend ourselves to the work of human destruction. A professed Christian,—a religious teacher even, may permit errors, rank as dung-hill weeds, to take root within him; the condition and the claims of the oppressed he may stupidly refuse to study; the crudest, falsest things he may put forth to stifle whatever of generous indignation or manly effort, the ravages of tyranny may have provoked; he may deny to the oppressed their inalienable right to sympathy and assistance in the house of prayer; he may lend himself to revile and reproach and traduce the friends of holy Freedom; he may even make his religious profession or high station the occasion and the shield of his neglect of the claims of outraged humanity;—but this he can not do without afflicting deadly blows. He sets himself against that, in which salvation consists. He breathes a spirit, directly and vitally hostile to human welfare. Just so far as he has influence and power, just so far salvation bleeds and dies.

Now what is it for such an one, to 'put on the appearance of zeal and activity in the work of soul-saving'! He affects to lament the depravity and wretchedness of his fellow-men. With a long face and in solemn tones, he discourses about their condition and prospects. He calls for special efforts for their benefit. He girds up his loins as if he were agoing to do something. Coadjutors he enlists. And now what a scene of activity opens upon us. Assemblies are called. Meetings are held. Heaven and Earth are invoked. What a stir! What expedients! What an agitation of the surface of the general sentiment! With what pretensions is the ear of simplicity and honesty wounded! "Sea and land are compassed to make proselytes." And they *are made*; drawn together, reckoned up and gloried over. Proselytes! To what? To saintship without humanity! To saintship, which refuses to plead the cause of the victims of prejudice and oppression! To saintship, which contributes more than every thing else to the protection and growth of the worst forms of rebellion against God and injury to man! Alas, what have we here! What the very same vision, as pained the eye of Isaiah the son of Amos. What absurdities! A cold and cruel disregard of human rights, kindling up, without losing a jot of its malignity, into a fervent regard for human salvation! Invitations to the weary on lips, laden with apologies for slavery! Such contradictions, Jehovah may well be weary of! They are too much for even *His* patience. Iniquity and a meeting, thus conjoined must be a trouble to Him! Such glaring contradictions—such gross absurdities in His very presence! What else can this be than to make his house a den of thieves?

II. Such a meeting-holding activity as this discourse is designed *to expose is adapted, where human improvement and welfare are most vitally concerned, to confound things the most incongruous.* Few things are so much insisted on in the Bible as a just discrimination among moral distinctions. Jeremiah on one occasion was greatly disheartened amidst the demands of his office. He knew not how to take another step. Amidst the disgusting forms of iniquity around him, his confidence in God was greatly impaired.—He was ready, broken-hearted, to abandon his work. But what said the Lord? He encouraged him to enter anew upon his official course with fresh zeal and increased activity. He described the condition, on which he might expect to speak with the authority of the God, who sent him.* "*If thou take forth the precious from the vile, thou shalt be as my mouth.*" From a just discrimination among moral distinctions, his words would derive great weight and power. This Jehovah regarded as all-essential to the fidelity and success of the prophet. In another connection, we are assured, that divine influences develop and express themselves in making such distinctions clear and definite.† "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." The hypocrites around Him, the Savior once upbraided with a strange and hurtful negligence where just discrimination had a vital bearing upon their character. They were sharp-sighted enough where weather-signs were to be disposed of; but dull as lead where with a little attention they could not but see clear indications of the presence of the Messiah. "Yea, and why even of yourselves judge ye not what is right?"‡

Whatever goes to confound moral distinctions must be of harsh, if not of fatal, bearing upon character. The Law of Rectitude is the basis, to which, if good habits are to be formed and maintained, our temper and our activity must be conformed. Here is the model, on which sound character is to be fashioned and matured. The more clearly and fully this model is presented, the higher will be its authoritative influence upon the understanding, conscience, and heart. *Hence*, under the dispensation of the Holy Spirit, proceed all healthful convictions—all well-directed endeavors—all sound reformation. Whatever goes to confound moral distinctions goes to obscure or misrepresent this model—to bereave it of its authority and neutralize its power. If confounded radically and vitally, the model disappears. No standard is left, by which moral character can be judged of. No ground remains, on which reformatory efforts can be made. As good and evil—right and wrong are confounded, the wicked cannot be convinced of their wickedness, nor the upright justified in their integrity. Indeed, the very significance of the words righteous and wicked has vanished. We are lost in a maze. We wander about without aim or object amidst endless confusions;—the sport of every idle wind, of every hap-hazard impulse.

The positive institutions of religion were designed to subserve the end of moral distinctions. Hence, they derive their meaning. Apart from this end, they are unintelligible and worthless. From this, they derive whatever sacredness we ascribe to them; become hallowed in the eyes of men. As hallowed things, they are commonly regarded. "The calling of assemblies—the solemn meeting"—with what reverence they are looked upon. The temple of the Lord, the pulpit, the communion table—all the arrangements and exercises of public worship—how holy they are generally esteemed! Here men expect to find the standard of Rectitude—the model of sound character. And what if they find iniquity here excused, or countenanced, or justified? What if intemperance or oppression finds a refuge here?—What if pride builds here a nest, and prejudice finds here a home? What if a worldly spirit and malignant passions riot and revel here? What if decisive measures to expose popular vices, to raise the depressed, to shelter the outcast, to relieve the oppressed, are discountenanced here—are pronounced impracticable and ridiculous? What if the earnest and determined advocates of freedom—of temperance—of an effective and comprehensive philanthropy are here grossly misrepresented and spitefully traduced? And what if, in the midst of all this, special efforts at saving souls are proposed? Special expedients are hit upon.—Meetings are multiplied and protracted. Zeal flames up on every side. Large success in building up the church is boasted. Scores of converts flock around the communion-table. And all this, while the iniquity characteristic of the meeting-holders is cherished and maintained! A few vague, general confessions are made as a thing of course But eulogies§ on wine-drinking remain unrevoked—arrangements|| to tempt the vicious and increase intemperance stand firm—the¶ injured outcast is spurned as contemptuously as ever—church processes and decisions violative of the simplest principles of justice are not so much as called in question—and** the cruel exclusion of the cause of the oppressed from the pulpit passes unexposed, uncondemned. In one word, iniquity and the meeting move on hand in hand! Thus things the most incongruous, and just there, where human improvement and welfare are most vitally concerned are strangely confounded! How on such ground, can sound character be produced? How even understood!

And what must be the various bearing of all this? What upon those who, amidst the general excitement, are reckoned converts? Here is one, who has all along been driving hard after the world—an eager, greedy earthling. He finds in the church, and among those who are active in extending its limits and controlling its movements, sordid worldliness; baptized indeed, but sordid worldliness still. Will he, thus countenanced, break friendship with the world, which he has long worshipped? Will the slave of artificiality, the victim of respect of persons, struggle to throw off his bonds on entering a community where such bonds are worn by way of ornament, and held to be quite consistent with Christian liberty? Will the convert who had all along been a wine-bibber eschew the dangerous draughts beneath a pulpit, whence issue eulogies on wine drinking? Or will he, who had been a slaveholder, who

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* Ezekiel, xvi. 49.

* Jeremiah, xv. 19. † Malachi, iii. 18. ‡ Luke, xii. 57.

§ *Eulogies on wine-drinking.* This allusion will be understood by those, upon whom a long paper was inflicted, first in the church and then in the presbytery, to show among other things, that the Savior miraculously produced a large quantity of fermented wine at the wedding in Cana of Galilee, and left no small part of it behind him,—doubtless for the benefit of the new-married couple!

|| To those, who are familiar with the history of the Temperance reform in Whitesboro; and especially to those, who have exerted themselves to dry up those fountains of death among us, where intoxicating drink is sold, this must be painfully intelligible.

¶ You *don't* go to the negro-church and favor the negro-school, do you?

** "I did say, that slaveholding was not *in itself* in all cases, and in its own nature, a sin. I hold the same opinion now, and I believe I shall always hold it so long as my eyes and ears and intellect remain. In this I am happy to say I agree with the great mass of the most pious and intelligent Christians in America."—"I said that I did not consider the subject of slavery as coming within the bounds of the Gospel, and that therefore the people need not expect to hear me descant upon it."—"*Though I should not preach upon slavery myself, nor introduce any agents for that purpose.*" See Rev. David L. Ogden's Review, pp 9, 10.

had sold his fellow-men and lived upon the price of blood, enter a church broken-hearted for his sin, where the sin of slavery is denied or palliated? In the midst of good earth lings, good rumsellers, good wine drinkers, good friends of slavery—in the midst of such odd combinations, such gross incongruities, such inexplicable confusion, what standard can be found by which sound character may be formed and matured? If these things are consistent with the law of rectitude—with Christian habits, the law of rectitude must be a loose affair. Christian habits must be any thing or nothing, adapting themselves to the humor or convenience of the thoughtless, the frivolous, the selfish. Amidst such incongruities, who can "take forth the precious from the vile"—who can distinguish between shadow and substance, between empty appearance and solid reality? Nothing has any proper existence—any specific character—any intelligible description. The church becomes a very Babel, where light and darkness—good and evil are blended together where utter confusion of tongues baffles and defies the listening ear—the inquiring mind. Proselytes are thrown into a hot-bed, where they are rapidly ripened for hell! And the openly vicious can see no essential difference between themselves and the professed Christians around them.—Such incongruities—can they be other than a trouble to Jehovah?

III. The things which this discourse aims to expose and condemn, moreover, involves a perversion of the means of human salvation. The arrangements, usages, and institutions, which the prophet charged the Hebrews with profaning, were Heaven-appointed—God-given. The end, to which they looked, was sublime and glorious. In the midst of abounding iniquity—of wide-spread and fiery rebellion, they were designed to assert and support the divine authority. At the appointed feast, in the solemn meeting, the laws of the spiritual world in their application to the relations of the Earth were to be defined, expounded, and insisted on. Here the will of God, enshrined in the active obedience, and commended by the sincere lips, of His people, was to be continually held up as the model of character—the standard of action. Here, the prerogatives and requisitions of God—the rights and duties of man were to be presented in a clear and certain light—in beautiful consistency and delightful harmony with each other. Piety God-ward was to animate philanthropy man-ward; and philanthropy was to nourish piety. The church was to be Heaven upon Earth—transforming Earth to Heaven. All its influences, common and special—all its exertions, ordinary or extraordinary, were to look directly and effectively to the spread of inward purity expressed in outward morality. Such was the design of the positive institutions of Christianity. Where this design has not been overlooked, these institutions have been what Heaven intended they should be, a blessing to mankind. They have greatly promoted human improvement and the general welfare. They have been the admitted source of the most substantial benefits. Without them, little has been effected or attempted to make man worthy of his relations and prospects. It is not to be wondered at, that they should be regarded with respect, little short of veneration;—that in the eyes of almost all, they should be invested with an air of sacredness. Wherever and whenever these institutions are held subservient to their proper ends, this feeling must be healthful—opening the way for good results.

But this feeling may be taken advantage of in making a meeting the home of iniquity. Bad men may seek a refuge in sacred places—doing evil under the cover of hallowed relations. They may, as they often do, assume the character and claim the honors, of God's anointed servants. Seizing on the high places of the church, they may affect zeal for its enlargement and prosperity. They suck her breasts of consolation—appropriate her honors and her revenues; why should they not deprecate with a jealous eye whatever might threaten to reduce her supplies and drive her to leanness! From her strength and authority they derive their wealth and splendor. Why should they not labor to extend the one and increase the other! Hence their eagerness to call assemblies—to hold meetings—to multiply prayers—to employ church increasing expedients. Amidst these very things, they are cunningly busy in the work of iniquity. That, they never intermit day or night. The very temple of Jehovah they convert into a bulwark of evil-doing. *Temperance-wise, the Church* must not be urged to exert her powers.* She is too sacred to be spoken to. Off, ye profane; and let her quaff the cup of devils at the table of the Lord! The breath of reboke from your uncircumcised lips would soil her white robes! *The negro-pew*—that hateful offspring of murderous prejudice, as mean as it is wicked—that consecrated monument of respect of persons—that cage of scorpions stinging souls to death; you must not expose the absurdity and sin, in which it had its origin. Though it is a toad breathing venom into the ear of piety, you must not touch it with Ithoriel-spear. The devil thus incarnate must not be exposed, because forsooth he has obtruded himself upon the grounds of paradise! The negro pew is one of the conditions on which alone well-bred souls can consent to be saved; and so, cunning, noisy quacks in dispensing *their* balm of Gilead give the negro-pew a place among their pious frauds. Nor must the church be urged in the name of God and bleeding humanity to abandon its position in support of slavery and to wield its God-given powers in behalf of the oppressed. Abraham it may have slandered by calling him the patriarch of slaveholders; and under this character claiming a place in his bosom. The existence [illegible] integrity of its character.† *Good intentions*, it may be maintained, may convert slaveholding into a Christian virtue!‡ So that one may be under sacred obligations to violate the inalienable rights of his fellow-men! And to injure them at the most vital points for their special benefit! Such poison may have infected the very heart of the church; and quickened and strengthened a deadly hostility to the cause of holy Freedom.—may have made it a nuisance offensive to Heaven and Earth. Yet in any effort for its improvement and usefulness, you must not fix its eye upon the mortal sins it refuses to repent of. *General* confessions, it may, in a general way, be exhorted to make. Thus all offense will be avoided. The tide of excitement may flow on. The church may be increased, while its old, fondled sins may be piously retained. The stream runs on smoothly. And the painful necessity of laboring to bring a pro-slavery church to repentance by preaching abolition lectures is cunningly avoided.||

Now for what purpose was the mission of the son of God undertaken? And why was he called *Jesus?* The object of his mission and the occasion of his name we have in the aim, He vigorously held—in the purpose He lovingly cherished, of "saving His people from their sins." The Heaven-appointed, Heaven-honored means of grace, which in the cause of human salvation are to be employed, look of course in the same direction. A conversion, which leaves men at variance with the fundamental principles of a sound morality, leaves them unsaved. A defective morality is the natural offspring of a corrupt Christianity. If the former is defective at fundamental points, the latter is radically false and fatally corrupt. What must we say of a system of morality, which in the very presence of slaveholding, connives at its enormities and even affects ignorance of its deadly tendencies? Which gives its countenance to the worst form, under which respect of persons and contempt for the poor ever haunted this spector-ridden world? Are men saved from their sins, who make no scruple of living in them; who ingeniously excuse or stoutly defend? Who curl their lips or gnash their teeth upon every one, who dares honestly attempt to carry out the principles of the Gospel to their most natural and significant applications? When a meeting is held to countenance and strengthen such a Christianity it is held to countenance and strengthen iniquity. An effort is made to convert bread to poison;—to make the means of salvation a lure to despair.

IV. Such a meeting-holding activity as this discourse is occupied with, *involves an attempt to bring Jehovah into the service of Satan.* Upon the positive institutions of Christianity, He has impressed the stamp of His authority. They are adapted, as they are designed to support His authority—to subserve the ends of His government. They are dear to His heart as the fruit of His wisdom and goodness. They are known by His name. They are identified with his cause. Often has he been known greatly to honor them—making them the medium, through which His choicest gifts were imparted. From their relation to Him, they derive all their sacredness. Thus, as arrangements established by His hand and for His glory, they are indentified in the minds of His creatures with His government—with Himself. By virtue of this relation to Heaven it is, that bad men are enabled to force them into the service of iniquity. With long faces, and solemn tones and loud pretensions, they so practice their pious frauds as to deceive the simple and the unwary. Hear them. It is the cause of God we are intent on promoting. These special means we use at His bidding. In His name, we make accessions to his Kingdom. For His sake, we ask the countenance and co-operation of His friends. By the Cross, we expect to conquer. The influences of the Holy Spirit, we implore and enjoy. To stand aloof from our exertions is to deny the Savior. These professions are made and these claims set up to give effect to the artifices, by which they would secure favor and support for a corrupt Christianity. In the name of the Lord, they render service to the devil. On His altar, they burn their idol-sacrifices. The arms, which were designed to subdue His enemies, they level at His breast. Thus they strive to force Him into the service of Satan.

With indignation and surprise, voice after voice exclaims—What have we here? We thought, that Jehovah was the Avenger of the oppressed; that He had no respect of persons; that according to His word, to identify ourselves with crushed Humanity was the way to enjoy His favor. We understood, that Jesus Christ had given general notice, that in the Final Day, He would make the most bruised and battered form of Humanity a test of our regard for Him. And the Holy Spirit, we thought, impressed upon all the subjects of his regenerating power the image of the all-merciful One. But if what we here witness be indeed, what it claims to be, the work of God—His hand must be strangely at variance with His lips. In what is here ascribed to the Holy Spirit, we see no indications of a power divine. And the effects do not imply the elements of a sound morality. Even those who were busy in producing these effects, whatever saintship they may claim, have never yet even aspired to the dignity of *men*. In a generous and magnanimous regard for our common nature, they fall short of the attainments of many a deist. What a puzzle! If God be true, this is not His work.—Ah, my friends, God is true, whatever becomes of human artifices. He is not to be seduced or forced into a denial of Himself. And He regards with utter loathing the union of iniquity with a meeting.

How, then, are we to regard the positive institutions of religion? Very highly for their end's sake. The Holy Sabbath; the Christian Temple; the Sacred Ministry; the Communion Table; The Conference and Prayer-Meeting; the Pastoral Walk—precious, all-precious for their happy bearings and healthful tendencies in their relation to moral character. This gives them high importance—deep significance. With this constantly in view, we can hardly overrate them. Glad shall we be when they say, Let us go up to the house of the Lord. For his work's sake, we shall highly esteem the Christian minister. To the disciples of the Savior, we shall join ourselves in an everlasting covenant. The communion of saints, we shall earnestly seek at the sacramental supper. In our efforts to lead the heavy-laden to the great source of rest, we shall be instant in season and out of season. On ordinary occasions and occasions extraordinary, we shall not forsake the assembling of ourselves together. Fearing the Lord, we shall often speak to each other,—stirring up each other's minds in the way of a grateful remembrance of what Heaven forbids us to forget. Thus shall we seek light and strength and encouragement in discharging our Heaven-appointed duties. The frames and feelings and impulses which bear us onward in the way of practical obedience, we shall prize for their healthful tendencies and happy effects. Thus the positive in religion will become for us the handmaid of the moral in religion. The excitement, which melts our hearts will strengthen our hands. Our reverence for the Creator will be accompanied with respect for His creatures. Charity towards His children will flow from love to the Father. Our regard for His authority will be coupled with respect for their rights. Our delight in His blessedness will be joined with exertions for their welfare. What we approve in preaching we shall embody in practice. A meeting-holding activity will be followed by a duty-doing activity.

To divorce the positive from the moral in religion is to destroy both. The moral will be neglected if the positive is despised; and the positive must be insignificant if the moral is overlooked. If the end is forgotten, the means are worthless; if the means are neglected the end is lost. Doing without saying is a blind activity; saying without doing is an empty sound. A proper regard for one will lead us to insist upon both. Give them tongues, and with one voice they would exclaim, United we stand, divided we fall.

A meeting-holding activity accompanied with a disregard for the claims of humanity, we ought to eschew for its hurtfulness and abhor for its wickedness. Just so far as we give it countenance, we pervert the right ways of the Lord. We subscribe to the glaring lie, that on ground where humanity withers, religion may flourish; that hearts dead to the claims of Man may be alive to the requisitions of God!

How is it, that we hear of the revivals of Religion among the monuments of slavery! Of successful evangelists, among anti-abolitionists! Of a fervent zeal with a lax morality! The excitement begins, goes on, and ends; the tide rises, swells, and ebbs, and leaves worldliness, and respect of persons, and alliance with oppression, and a league with intemperance, and contempt for the poor, and a compromise with popular follies, and a party spirit, and sectarian zeal, and a spiteful opposition to all, who sigh and cry on account of prevailing abominations;—these things, and such as these, in the old church and the new proselytes, it leaves where it found them, unrebuked, unassailed, in full vigor and activity. No direct, earnest, and decisive reformatory efforts are here made, lest the excitement should be reduced! To expose and assail prevailing forms of sin would be prejudicial to the revival, would di[illegible] to be reconciled to God with their eye averted from the very point where their rebellion burns most fiercely! And to be reformed without attention to the particulars where their violations of the law are most flagrant! Theatrical expedients are employed, and a theatrical effect is produced!—Realities are exchanged for romance. A great noise is made about iniquity, and repentance, and giving the heart to God, and being engaged in religion, but the sober realities which are involved in sinning and turning to the Lord are avoided, lest revival-sermons should sink into abolition lectures, or temperance addresses, or expositions of the seventh commandment, or commentaries on respect of persons, or charges to the rich to distribute, and to the proud not to be high-minded, or attacks upon the settled order of things and the established usages of society! And so the revival does up its work without touching the strong-holds, in which Satan is intrenched!—What objection can *he* have to such revivals? The more frequent they are, and the longer they continue, the more firmly is his throne established. Men may weep or laugh, be merry or sad, wear long faces or short faces, make long prayers or swear long oaths, go to the church or go to the brothel, profess religion or profess atheism, preach or prate, it is all one to him, while they leave him unmolested, to multiply his murders. They may even hang him in effigy, if they will keep their hands from his person.—They may without offence to him have as much religion as they please, provided they will keep it in what he calls its place—safely closeted with their Sunday-clothes; apart from the actual relations and ordinary business of life; where it may muse and meditate, sing psalms and pray prayers, without being annoyed by the dust of the market, the din of the exchange, the wrangling and contending by which the ballot-box is beset. His most efficient votaries have a religion of this sort; and can on suitable occasions bestir themselves to multiply proselytes. They may be zealous for God at the protracted meeting, provided always, that they are zealous for the devil too in bargain-making and negro-hating; in clinging to parties pledged to the support of slavery and in opposing decisive measures to promote the cause of temperance. Whoever combines iniquity with a meeting, may reckon on the countenance and co-operation of the devil.

But, my brethren, will you lend *yours?* Can you thus renounce your principles, and forget your vows, and dishonor your Savior, and trample on your Bibles, and turn to mockery the sacred things of Heaven? Can you thus enter into a league with iniquity—a covenant with Death?—Heaven forbid! "Be not deceived; God is not mocked;" for whatsoever ye sow, that must ye also reap. He is a *tempter*, who under religious pretenses would betray you into inconsistencies at war with the principles, which Heaven requires you to honor. Here, especially, perils beset you. Never is the devil so dangerous, as when with scripture on his lips, he approaches us as an angel of light. Let us beware of his devices. Let us in a law-binding way exert ourselves to build up the heavenly kingdom, that God may smile upon us, that Christ may own and guide us; that the Holy Spirit may refresh us with His life-giving influences!

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* "Another absurd attempt to interfere with the eucharist was made at the State Temperance Society last week in Albany. Ground was taken against the use of fermented wine at the communion-table, by a minister by the name of Van Buren, at the meeting held in the Baptist chapel in Pearl street, on the evening of the 10th. The next day a resolution was offered, commending those churches that had introduced "the real juice of the vine," instead of the fermented compounds. The thing was warmly opposed by Dr. Potter and Dr. Welch, and after a spirited discussion was lost, 72 to 17—showing a great deal of good sense in the body. The temperance cause has before this received a blow by the interference of temperance conventions with the arrangements of churches; and we rejoice in this case there was such an overwhelming amount of good sense to check the folly that would ruin any cause. There was a great hope of the healthy progress of the cause under the control of such discreet members."—*N. Y. Baptist Register*, for Feb. 19.

† "The relation may still exist, *salva fide et salva ecclesia*—without violating the Christian faith or the church."—*Prof. Stuart's Reply to Dr. Fisk.*

‡ The doctrine of good intentions—the old Jesuitical dogma, asserting that the end justifies the means, is of wide application—covering and sanctifying the whole hell where transgression of the divine Law shows its face and spits out its venom.

|| "And you would have me commence a protracted meeting by delivering a course of abolition lectures!" To be sure I would, if a pro-slavery church is to be brought to repentance.

Virginia.

The Baltimore American says: "The population of Virginia, under the new census, has been ascertained to be 1,231,441. Of these 735,812 are whites, 48,425 free colored and 447,207 slaves. The total increase in the whole State, for the last ten years, has been but 20,038. There has been a decrease in the slave population of 22,517. The Federal population of the State is 1,042,560. If, therefore, the ratio of representation is fixed as high as sixty thousand, Virginia will lose four members of Congress. Her number of representatives will be reduced to seventeen."

The Boston Atlas, remarking upon these facts says: "That in the whole State of Virginia, with a territory the largest of any State in the Union, there should not have been so large an increase by one-third, during ten years, as has taken place in the city of Boston, is a striking proof that there must be a radical defect somewhere. While all around have been rapidly increasing in wealth and population, Virginia, with natural facilities for an unexampled growth, unsurpassed in this respect by any State, has hardly held its own. It is not for us to attempt to investigate the causes which have contributed to weigh down to the earth the giant energies of the Old Dominion. We might, in so doing, trespass upon forbidden grounds. It is, however, a subject that demands the attention, not only of the statesmen of Virginia, but of the entire South."

The Richmond Whig makes the following just reflections on the subject: "These views are calculated to make a deep and painful impression on the people of Virginia. They even appear to affect the Union with concern. From a first rate, Virginia had previously fallen behind New-York and Pennsylvania, and is now to fall in the rear of Ohio, and perhaps others, in her Federal weight. Nor is this the worst aspect of the case. She has not only to keep pace with other States in the growth of her population, but that population exhibits a mass of ignorance unequalled in any of the other States, and exhibiting a most decided declension in the general intelligence."

These are the facts, but what are the causes? There are, probably, many in operation, but the leading and effecting cause is bad Government—the prevalence of Transcendentalism—the existence of a school of political metaphysics, which is forever refining, talking, splitting hairs, thwarting, and President making, but doing nothing to draw out the magnificent resources of the State, or to educate her children, or to check, by inducements at home, the vast drain of our people by emigration."

Why did not the Boston man dare to *say*, or the Richmond man to *see*, the *dark* facts which lay among the strongest elements of the cause of Virginia decline? [*Ohio Atlas.*]

From the Pennsylvania Freeman.

The Mixture.

A friend in Bucks County, in a letter announcing to us several appointments for lectures in his vicinity, on Slavery and Temperance, makes the following just comments on the course pursued by some prominent members of his own religious society. Agreeing with him that the subject is of importance enough to demand attention, and the free expression of opinion, we take the liberty of laying his remarks before our readers. And while on the subject, it may not be amiss to state a fact or two, showing the consistency of some of those who are so fearful of "the mixture" in benevolent operations. We have been told of members of the Society of Friends, in Bucks quarter—holding responsible offices in the meeting—who, fearful as they are of sanctioning the practice of mixing with the "World's people" in works of benevolence have not been afraid to sign a call for a Harrison festival to celebrate the bloody victories of their favorite *warrior*, announcing, too, that a band of music would be present to enliven the festivities,—nay, more;—have not shrunk from participating in the celebration, and joining in the mingled civic and military procession, and marching to the strains of martial music, after log-cabins, hard cider barrels, and mimic forth with their mock artillery, and military trappings and ensigns, flags, banners, devices, and mottoes, full of warlike sentiments and associations.

BUCKINGHAM, 11th mo. 23d, 1840.

Dear Charles—I never revert to the subject of appointing meetings to promote moral reform, without feelings of regret and mortification. A few years since, I fondly believed that but a short period would elapse before *our* meeting-houses would be opened for the advocates of such causes. Trusting, as I did, that their identification with the long-cherished testimonies of the Society of Friends would dispose their members to a liberal examination of the principles which might be advanced by persons of consistent characters, and respectable standing in society—whatever might be their religious profession. But, instead of my anticipations being realized in reference to the progress of liberality, I think there has been little change in the feelings and sentiments of the influential part of the society upon this subject. The younger portion, in many instances, have participated in the various moral reforms of the day; and they have continually been followed by warning and rebuke from their elder brethren, for thus joining in the mixture to promote objects acknowledged to be good in themselves! Well, this counsel has had its influence; endeavors have been made to bring some of these interesting subjects before the society at large, in order that the "dear youth" might be kept out of the world. The wisdom of our fathers in the church has been brought to bear on these moral subjects. They have been solemnly employed in discussing and settling principles which not only the "dear youth," but the *little children* were familiar with about five or six years before; as, for instance, while our venerable fathers were making discipline requiring our members to discourage the use of distilled liquors, our young men and women could inform them that they had travelled through that dispensation several years since; and the little boys and girls, while they saw the wine-glasses and mugs of *hard cider* laid under contribution by our ministers and elders, smiled, as they whispered "they had been *tee-total* these five years!"

This, my friend, is a true specimen of the manner in which the cause of Temperance has progressed when kept within the true legitimate, Quaker mode of action, and not suffered to "*go too fast, nor too far!*" The real state of the case is, that the reformation began at the wrong end of the society!

The view just taken of the Temperance cause, will apply equally well to that of abolition. And yet the *mixture!* the *mixture*, is the alarm. It is the mixture that is ruining the society! Were there not something so strikingly ludicrous in this cry, under existing circumstances, I should not even have patience to animadvert on such absurdities! But to *me* it is a most humiliating subject for reflection, to consider that, although the important subjects have been constantly agitated among us by the tongue and pen, for a period from seven to fourteen years—yet it is with great difficulty that we can *now* procure in any place, even tolerable accommodations for audiences who wish to hear those momentous questions examined! In some instances, we are compelled to resort to the rooms of private houses to plead the cause of the oppressed, or even to state the claims of Temperance: and, at the best, we can only procure school houses, having, in most instances, very indifferent accommodations. With a knowledge of this fact, hundreds are deterred from attending, who, under different circumstances, would gladly be with us. When, if it could [illegible] certain persons might be expected, who are equally esteemed for their consistent—unblemished lives—and ardent zeal for the improvement of their fellow men; could such a fact be announced, our meeting houses would be filled with attentive auditors—and why are they not opened? Simply because the act would be opposed in most instances by a few of our members, who think the "Society of Friends has always been both an Abolition and Temperance Society," and that it would be giving a sanction to the "*mixture!*" Now, we should suppose that that these very persons might be satisfied if they should hear from our gallery occasionally, preachers bringing these momentous subjects before their audiences. But that, too, has been still more against their wishes. Such preachers have been branded as "Abolition or Temperance Lecturers;" and if they have not been absolutely *shuffled down*, (in the manner lately attempted to a Friends' meeting in New-York) groundless prejudices have been manifested towards them, in a manner calculated very much to limit their usefulness. While these discouraging reflections have presented, it has cheered me to learn that such dark and prejudiced views have not prevailed throughout the society; and that, although I am compelled to admit, with humiliation and shame, *our meeting houses* in this region are closed against the advocates of God's suffering poor; yet there is some consolation in the fact, that our brethren of Chester and Lancaster have, in numerous instances, proved themselves to be more liberal and humane. They have sometimes, at least, thought that the walls of their meeting houses would not be profaned or polluted, by suffering the cries of the poor, down-trodden slave to be echoed among them. And that, in the same region may frequently be found *Friends* of influence, who hesitate not to give the right hand of fellowship to *strangers* who may come among them to plead the cause of the oppressed—abundantly attesting, by their self-sacrifices, the sincerity of their mission.

The importance of this subject requires that it should have been thoroughly canvassed long since.

Thine truly,
W. H. J.

From the Ohio Atlas.

The Last Farce in the Kentucky Case.

THE "TWO BLACKS" CAUGHT AT LAST.

After the two colored persons escaped from our county jail, where they were placed, under the "Kentucky Law," to give opportunity to their kidnappers to procure evidence that they "were and of *right ought to be* slaves, some of our neighbors, the Cuyahogas, swore lustily that the people of Lorain were the greatest set of law-breaking rascals in all this mundane sphere. Especially were such like horrifiers thrown out concerning the Oberlins and *us* "their *particular friends*"—Well, now the Cuyahogas have had their day. The circumstances, as we have heard them related, are substantially these.

One of the *spirited* of the tribe, zealous "for the vindication of the law," no doubt, and having his eye on a certain offered reward of 100 dollars, heard it said, on competent authority, at Wright's tavern in Rockport, that Mr —— in Avon, in this county, had been heard to say that he had "*two blacks*" on his premises. After suitable inquiries, our hero was well satisfied that these were the identical *scape jail* "Kentucky Niggers," particularly as Mr. —— had said that one was a male and the other a female. The spirited Cuyahoga now mounted his rosinante and spurred him on to the Centre of Dover, his own neighborhood. Here he convensated with a kindred conservator of the law to share with him the "*reward*" of a valient exploit. Two others, "trusty and true," were then engaged for the expedition at 10 dollars each. The party were furnished with horseman's pistols well charged with powder and ball, and to keep their own courage up to the *shooting point*, they repaired to a public house and charged themselves with *whiskey and gunpowder*, well stirred together. Thus fitted out, they proceeded at dead of night to the dwelling of the recreant Avonite, who "dared to harbor *the two blacks* in the very county where they had broken jail." Stationing two on the outside the house, the other two forced a door, and entered with lordly tramp, and conscious of their high vocation, arousing the master of the house from his slumbers, and presenting a pistol at his breast, demanded the surrender of the two runaway slaves who were harbored with him. After suitable protestations on the one part, and repeated threats of blowing out brains on the other, Mr —— consented that his house should be searched. Just as this operation was completed, which, our informant says was not performed in a very delicate manner, and which proved altogether unsuccessful,—one of the out guards reported to those within, that certain indications of a movement were discernable at a neighboring house, and he distinctly heard the words, "take care."

A *counsel of war* was instantly held, and it was sagely concluded that the blacks must be secreted there, or had fled there unobserved during the search. Thither then the party repaired. The signs of life and motion as well as the voice of caution, were probably all a fancy, as this family, also, were, or appeared to be, all fast locked in sleep. However, the same process was here repeated: the same forcible ingress, the same foul-mouthed threatenings, presentation of pistols and house searching, were enacted—and all with the same want of success. Then, the party returned to the house of Mr. ——, assuring him in the most positive manner that it was in vain for him longer to attempt to secrete "the niggers," for *there* they were, and thence must they be brought forth, and that speedily, or the worse would be his own. In vain did he remonstrate, denying that he was secreting them, and pleading that if they were found, they would have to be set at liberty, as it had been ascertained that they were illegally committed to prison, &c.

But our Squires of the order of Whiskey and Gunpowder were not to be gulled by any shallow pretences. At length the leader faced down Mr. —— so that he saw that he could not escape conviction, telling him that he could prove in the most explicit manner, and giving him names and dates, that at a certain time and place he had acknowledged that he had the two blacks, &c. &c. What could poor Mr. —— do? The terrors of the "Kentucky law" were held over him. It was plain *the facts were out*. He could not disprove what he had said with his own lips, nor could he well afford to bear the pains and penalties incurred by the violation of the law which forbids the giving of a crust of bread and a night's lodging to persons escaping from slavery. What *ought* he to do?

It would indeed be hard, *and not much like a good Abolitionist*, to point out the place of refuge, and give up the poor creatures to hopeless bondage—but then there would still be some chance for their escape, either by process of law, or otherwise—and after all, he was not bound to love his neighbor better than himself, and it would not be much worse for them to go back to slavery, than for his family and for himself to suffer what they must, from his paying so heavy a fine, and being sent to the Penitentiary too! Thus we may suppose Mr. —— to have reasoned with himself in the few brief moments allowed for his decision. At length, receiving satisfactory pledges, that if he voluntarily surrendered them he should not be prosecuted, and after—but we cannot describe his struggle with himself at the thought of sacrificing his abolition principles—however he at length said, "well, go with me and I will show you the two blacks!" The farmer's lantern being prepared, as the party sallied out for the barn, it would be difficult to tell which feeling predominated with the Cuyahogas, exultation at the near prospect of their booty, or chagrin that they had been such fools, as not before to think of the *barn*—"just the place for niggers." And now who could tell but the blacks had heard the noise in the house and made their escape!

Their misgivings on this point were soon removed, however, as Mr. ——, having *once made up his mind*, proceeded with caution, and having carefully opened the barn door, concealed the light as much as possible, till he arrived at a certain part. Here, while the redoubtable *four* cocked their pistols, the leader arranging on the end of his tongue the stern summons to "surrender or die," Mr. —— suddenly turned on the proper point the whole blaze of light, and said with faltering accent—"here, gentlemen, are the two blacks." And there, sure enough, they were, partially concealed in the straw—*two black lambs!* the one a male and the other a female, *just as* the good farmer had reported at Wright's!

With the rest of the night's proceedings we need not detain the reader. How the Cuyahogas raved, and how they lashed their steeds homeward, and how *what* they kept the next day, with divers other matters and things, may be written in the Chronicles of their own memories.

But the end of the matter was not yet. On the succeeding evening, a certain officer of the law, with the requisite posse, gently obtruded upon the slumbers of the *valiant four*, and after a certain interview with the magistracy, they were put in a fair way to pay rather dear for their volunteering to vindicate the law and catch a hundred dollars, before they quite caught it.

WHAT A PICTURE!—Our readers must be familiar with the testimonies of southern men, and Christian bodies, which show the dreadful moral degradation of the poor colored people in the slave states. The Synod of Georgia and South Carolina has pronounced them "*a nation of heathen*, in our very midst." The following similar testimony is from the Report of the Board of Managers of the Missionary Society of the South Carolina Conference, published in the Southern Christian Advocate, of Feb. 26, 1841. Speaking of the slave population this Report says—

"We have found ourselves in the midst of an originally exotic population, brought across the seas in other times, from a distant heathen shore; now domesticated among us; and in the low country especially, existing by scores and hundreds in circumstances FORBIDDING *necessarily the opportunities and privileges of Christian instruction* in the ordinary modes of clerical operation. *The most of these are*, in the point of fact, *as remote from the reach of religious influences* as though they were in the deserts and jungles of Africa itself."

And this same Report speaks in terms of *approval* of the very OPPRESSORS who keep those poor degraded slaves in that dreadful condition. The Board say, that "A LARGE PORTION *of their annual revenue flows from the* LIBERALITY *of the slaveholders!!!*

What a picture is here presented before the world! A set of men combined together, in the support of a system which MAKES heathen, and places them (as far as the system can do it) beyond the reach of religious influence; and a missionary society, supported by these oppressors, for the purpose of sending a diluted Gospel to those outraged heathen, whom those contributors to the missionary cause are constantly depriving of their dearest rights, and placing them in "*circumstances which* FORBID *the privileges of Christian instruction*"!!!—*Zion's Watchman.*

FLATTERING.—The Rev. Mr. Pollock, in a sermon lately published in the African Repository, after remarking that "Africa's Great West" is the home of the colored man, pays him the following flattering tribute:—

"Close this door against him, or refuse to open it, and what is he in fact and in the eye of rational anticipation? The corrupter of slaves; the receiver of stolen chattels; their commissioner or agent in contraband traffic; the annoyance of the slaveholder; a blot on the face of society; a chronic ulcer in the body politic; a practically inaccessible home heathen."

How ungrateful the free man of color, not to repose confidence in these loving friends!—*Philanthropist.*

COMMUNICATIONS.

Letter to C. W. Denison and Ichabod Codding.

BOZRAHVILLE, CT., APRIL 13, 1841.

C. W. Denison and I. Codding:

BRETHREN,—Having somewhat to say to you which concerns the public, I avail myself of this public mode of communication, and the more readily, as brother Codding might hold me up to contempt, should I speak personally to two *married* men, as he would if one were *unmarried*, especially should the place of conversation be a room in the third story of one of our lofty city houses.

The subject of this letter is your position in the Foreign Society, in contrast with your professions. Since you lent your aid, last spring, to break up the anti-slavery phalanx, and to form another corps, for no ostensible reason than opposition to women's untrammelled action in the old society, your conduct has not, in my opinion, harmonized with that act.

Brother Denison will recollect that last autumn, he joined the Worcester Convention, which was called by the Mass. A. S. Society, and expressed much pleasure at the liberal terms of the invitation (as if it was something new,) by which all persons who were in favor of immediate emancipation could take seats; and this while he knew women were on the business committee, and were participating in the discussions and voting.

Again, he will recollect, that in November last, he went to Providence and joined the R. I. Anti-Slavery Society, a society which has from the first tolerated in the true Roger Williams spirit, and in which the question of woman's rights or wrongs has never been raised, all having been left to the guidance of their own sense of propriety and christianity. He will remember that he presided at some of the sessions of its last annual meeting, and put to vote nominations of women on the business committee, and sat in its numerous sessions, participating with the women in its deliberations, and that he repeatedly expressed himself as highly gratified, in being "*again in an old fashioned anti-slavery meeting, where all was harmony.*"—"*It seemed like being carried back to the good times of our cause, when the bleeding slave was fully before the eyes of all who took upon themselves the name of abolition.*" I may not have given his language precisely, but such was his oft repeated *sentiment*.

Notwithstanding he was still an agent of the Mass. Abolition Society, some were disposed to believe he had seen his former error, in giving aid and comfort to those who thought to "divide and conquer," and that he had come back in truth. For this reason there was more joy in the hearts of many abolitionists over his supposed return, than over the ninety and nine who had never gone astray. But when a resolution was brought forward vindicating the old society from the charges brought against it by the new, and censuring the new for its distracting and hindering influences, brother Denison felt himself aggrieved, and accused the society of breaking up the harmony of the meeting by the introduction of "foreign topics." What a scene was this. A man who prized harmony, and even Roger Williams' toleration so much as to join a society, of all other the most burthened with extraneisms, (so the "come-outers" will have it) making doleful lamentations because a sharp rebuke has been pronounced against those who had destroyed that harmony, divided and scouted toleration, and falsely accused the innocent. Those who had been joyful to give him the right hand of fellowship were now indignant. They were undeceived—they found there was no fellowship. He explicitly declared in that meeting that he was not opposed to women's public speaking, voting, and acting on committees, and he did not leave the American A. S. Society because they used these privileges, but because he was placed on a committee with a woman. (Why did he not resign his place in the committee, but remain in the society?)

Brother Codding will remember being at a meeting of the Litchfield Co. A. S. Society, held at Torringford, in September last, at which he proposed that *all* should vote, whereupon the women voted. He will also remember stating distinctly at the convention for eastern Connecticut, held at Willimantic, last March, that he was sorry he had ever voted against women's speaking, he considered he was wrong in so doing, and should never do so again.

Now, brethren, you may think I have been unnecessarily minute in my specifications. I think I have not. Do you not both belong to the American and Foreign A. S. Society? And does not that society make provision by its constitution, that woman shall, not only not act in committee, but shall not speak, or hold up her hand to signify her sentiments? In fine, does not that society provide that women shall not be heard but through their masters? I cannot believe you are unaware of this fact. How then can you remain in connexion with this society, whose principles are in direct opposition to your own? I think you must know that by your course you are deceiving many as to what new organization is. You are two of the representatives of that society, and your avowed sentiments are taken for those of the society to whose constitution you have subscribed. Several persons, on being informed what the written principles of your society are, were unwilling to credit the statements, because they had heard your sentiments from your own lips. "And," said they, "brother Denison is a minister, and brother Codding is much interested in revivals. We have rarely seen a man so devotional." But your written constitution is before them, and they are beginning to judge men by their fruits. Indeed, it has become so fashionable to put on the *profession* of piety for a cloak, that the common law principle to "consider every man innocent 'till he is proved guilty," is being reversed by some, who hold all hypocrites, 'till they are proved sincere by their works.

Brethren, I beseech you to come out under your true flag, and not, like the Spanish and Portuguese slavers, put up a false one, thinking to protect yourselves from search while you are stealing men and children, and even *women*, from the old anti-slavery society, and transporting them through the horribly dark middle passage of new organization, into the slough of rank pro-slavery.

Brethren, you are heartily sick of the "woman question." So am I. You wish to escape it; but be it known unto you, that when you shift the issue in controversy, it shall not escape the notice of the slave's friends. We will note it down. If you have been fairly routed from one refuge of lies, and are now seeking refuge in another, be it so—that other shall screen you but for a little time. Truth shall seek you out—you will hardly find rest, I ween, for the soles of your feet, out of the old anti-slavery ark, unless you should be swallowed up in the flood of slavery. I would to God you would return, bearing the olive branch. If you have the dove spirit, you will. If that of the raven, you may go to and fro; but beware lest your wing tire, that you fall into the depths below.

More anon, on the new issue.—Yours, truly,
ABBY KELLY.

Tales of Oppression.

No. XVIII.

BY ISAAC T. HOPPER.

Etienne, alias Stephen Lamaire, was a slave to a person by the name of —— Lamaire, in the island of Guadaloupe, who, in consideration of his faithful services, gave him his freedom; after which, as appeared by the testimony of several witnesses who were examined on his trial, he followed the business of a barber, and kept a shop of his own in that island. After some time, he was appointed an officer in the French army, against Victor Hughes, and had the command of a fort, and he remained in the army until the close of the war.

He was a man of good talents, and had acquired considerable influence, particularly amongst the people of his own color. Some time after the close of the war above mentioned, there were some symptoms of an insurrection among the colored people in consequence of the revocation, by the French government, of the decree abolishing slavery in the West India Islands; and Stephen was instrumental in saving the lives of a number of white people, who had rendered themselves obnoxious to the resentment of the blacks by their efforts to reduce them to slavery.

In consequence of the unsettled state of affairs in Guadaloupe, Stephen determined to come to this country, and —— Beoch, a particular friend of his old master, procured for him a passport. A person whose name was —— Ansloug, then at Guadaloupe, had two slaves whom he was about to send to the care of Dennis Cottineau, of Philadelphia, with directions to send them to a farm he owned in New Jersey, near Princeton, and Beoch proposed to Ansloug, that Stephen should take passage in the same vessel with them, to which the former agreed, and manifested much interest on Stephen's behalf. When the vessel was about to sail, Ansloug persuaded Stephen to give up his passport to him, telling him that he would give it to the Captain for safe keeping. Stephen had understood from Ansloug, that he would not be charged for his passage, in consequence of services he might perform on board the vessel. But when the vessel arrived at Philadelphia, in the 3d mo. 1803, Stephen was astonished on being informed that Ansloug had paid his passage, as well as that of his two slaves, and had forwarded the receipt for it to Cottineau, and had written to him to send the *three* men to N. Jersey, *calling them his slaves!* Upon finding the situation in which he was placed, he applied to a colored man by the name of Ambrose, with whom he had been acquainted in Guadaloupe, and he brought him to me. He related his case very circumstantially, and the two men who were really the slaves of Ansloug, confirmed his statement. I could hardly believe Stephen's story, it seemed so improbable that any man could be guilty of such bold and daring treachery. However, I questioned him very closely, and charged him not to deceive me, telling him, that if he was a slave there could be no doubt but it would be made to appear, and it would only be making his condition worse, and in addition to that, it would put us to considerable expense and trouble if we should be deceived.

After fully investigating the case, I became satisfied that he was free, and advised him not to leave the city, and requested him to inform me if Cottineau should attempt to use coercion. He then called upon Cottineau and informed him that he should not submit to his directions to go to Jersey, upon which the latter took possession of his trunk, containing his papers, clothes, &c. and had him arrested and committed to prison.

Application was made to John Inskeep, one of the judges of the Court of Common Pleas, and he allowed a habeas corpus, returnable 3d mo. 16th, 1803. The parties attended, but as Stephen's trunk, containing his papers, &c. had been sent to Princeton, the case was adjourned to 4th mo. 27th, at which time D. Cottineau engaged to produce the trunk. The parties met at the time adjourned to, and several witnesses were examined, some of whom knew Stephen in Guadaloupe, as a free man in business; and their testimony was reduced to writing. Cottineau produced a receipt for the passage money paid for *three slaves*, by Ansloug, and urged that it was evidence that Stephen was his slave, he being one of the three mentioned in the receipt. This case presented considerable difficulty. Several witnesses testified that they had known Stephen as the slave of Ansloug. It was therefore agreed, at the suggestion of Judge Inskeep, to refer the matter to the Supreme Court. Accordingly, a habeas corpus was ordered by Judge Shippen, returnable before the Supreme Court. About this time, Shippen and Smith, and, I believe, Yeates also, Judges of that Court, were impeached, and they were not willing to give Stephen a hearing until their case should be decided; and Stephen was kept in jail until the 2d of 11th month following, when he was brought before the Supreme Court. There were on the bench, Shippen, Chief Justice, and Smith and Yeates, Associate Justices. Jasper Moylan and Jared Ingersol attended on behalf of the claimant, and Joseph Hopkinson for the defendant.

The testimony taken before Judge Inskeep, was by consent of the parties. A certificate was produced and read, of the municipalities of Guadaloupe, shewing that Stephen had been an officer in the army for several years, and had conducted in a manner becoming the station he filled. The national decree, abolishing slavery in that island, was also read. J. Ingersol admitted the authenticity of the certificate of the municipality, and also the decree of the national Convention, but contended that the decree had been reversed, and that, therefore, Stephen again became a slave.

After argument of counsel, the Court said: that the testimony in favor of Stephen's freedom and that against it was about equally balanced, and when that was the case, it became the duty of the jury to decide in favor of liberty; and accordingly, they unanimously decreed that Stephen was free, and he was accordingly discharged. The Court ordered him to pay $20, the sum Ansloug had paid for his passage from Guadaloupe.

Stephen was a tall person, near six feet high, well proportioned, and had a remarkably fine open countenance.—Soon after his liberation, he opened a shop in Market, near Tenth street, and soon got into good business as a barber. He was punctual in his business, courteous in his manners, and it may be said in truth that he was dignified in his deportment; so that he soon became respected by many of the most distinguished citizens.

I have said that Stephen Lamaire commenced business in Market street. He had two rooms, one front and the other back of it. One day, when he was out attending to his business, some men brought to his place several barrels on a dray. It was raining, and they asked permission of a lad, who was left in charge of the shop during Stephen's absence, to leave the barrels in the back room, saying they contained flour, and they promised to call for them when the rain should be over. The lad consented, and the barrels were stored in the back room accordingly. When Stephen came home, the boy told him what had taken place. Stephen immediately went to Alderman Abraham Shoemaker, and informed of the circumstance, and asked his advice as to how he should act in the case. The magistrate advised him to let the matter rest for a few days, and if nobody called for the barrels, to call and see him again and he would advise him further as to what it would be proper to do. The next day a constable came to the shop, in search of some sugar, which it was said had been stolen, and a drayman who was seen to take it from the premises where it belonged, said he had left it there. Stephen showed the officer the barrels, which were found to contain sugar, with a little flour on the top, and which proved to be the stolen article they were in search of. They took the sugar, and arrested Stephen for receiving stolen goods, and took him before Michael Freytag, a Justice of the Peace in Moyamensing, who committed him to prison, notwithstanding Alderman Shoemaker appeared and testified that Stephen had acted by his advice. I was sent for soon after he was committed, and became his bail, and he was discharged.

When the Mayor's Court came on, the Grand Jury found an indictment, and Stephen was arraigned for trial. The facts above mentioned being established to the satisfaction of the Court, the Recorder remarked to the Jury, that he had not only acted as an honest, but as a prudent man, and recommended that they should find a verdict of acquital without leaving the box. This they did without hesitation. The Court animadverted severely on the conduct of Freytag.

In Philadelphia the colored people have numerous benevolent societies, for the relief of those, who through sickness or other causes, may need pecuniary assistance. Stephen filled the office of Treasurer to several of these societies, and, occasionally, had very considerable sums of money in his hands, and always discharged his trust with scrupulous integrity. He lived many years in Tenth street, between Walnut and Chesnut, and carried on his business reputably; and almost, if not quite, every new year's day, from the time he was discharged by the Supreme Court, as above mentioned, he called upon me and left some evidence of his gratitude—sometimes a box of raisins or figs, or cakes—and never ceased to manifest his thankfulness for my attention to him as long as he lived. He has now been dead about three or four years.

4th mo., 1841.

Letter from Jamaica.

KINGSTON, FEB. 15, 1841.

DEAR SIR,—I have several times attempted to write you something about the working of emancipation in this interesting Island, but have been prevented from doing so, for the want of time. From my eleven months residence here, two in this parish, three in St. Andrews, four in St. James, and the remaining months in the parishes of Vere, Trelawny, Hanover, St. Elizabeth, and Westmoreland, I have come to the following conclusions.

That emancipation has been a blessing to the master, to the slave, and consequently to the Island.

To prove this, I shall give you the testimony of those who are the best judges—the planters and landowners. It is universally admitted throughout the island, that the cares and fears they once lived under are now at an end, and that they can lie down without the least fear of having their property destroyed and their families murdered by a discontented people, who would seize the first opportunity, to strike for "freedom or a grave." This is one of the blessings to the master. The troubles and trials the former owners had once to undergo in managing a discontented people, and providing for them, often without receiving a corresponding amount of work to bear the heavy expenses, are happily over; and the estates cultivated as cheaply as before. James Fenton, Esq., of Wiltshire estate, in St James, (a large proprietor, and for 22 years the attorney and overseer of that property,) in a conversation I had with him replied to the question, whether the expenses of the estate had increased since emancipation, by saying "they have not." What is the cause of the falling off on some of the estates? He said, "*The principal cause is the want of proper managing.*" I asked if the crop on Wiltshire had fallen off since emancipation; he said, "not two hhds"(!!!) Property has increased in value since emancipation. Says James Fenton, Esq., "Speculation has never been so good as at present." He makes from 100 to 150 per cent in land speculation. Emancipation has been a blessing to the black people, in raising them up from the degraded condition they once occupied, and placing them upon a level with all the privileges of a citizen of the *finest country in the world, in religion and education.*

Although it has not yet accomplished so much as some expected, it will, by another year's crop, prove to the world that Jamaica can cultivate as much, if not more, in the days of freedom as in the best days of slavery. The disputes between the planters and laborers are happily over, and the crops would have been very large—about 200 per cent more than last year, if we had not such a severe drought.—This is admitted by all. I will close this by giving you an extract from an article of a traveller, in the Morning Journal of the 6th inst., which is a true account of the state of the whole island.—

"Dry weather has told so heavily here, that of all the estates of Vere, some of them making in general from 400 to 500 hhds., I do not believe that any one will pass 40 or 50 hhds., and not more than two or three will make so much as this, while the smaller estates making in general from 100 to 200 hhds., will not make more than from 10 to 20 hhds., and five or six of those in the poorer lands of the parish, will scarcely, I believe, put about at all. Indeed, as you approach the borders of Clarendon, there are no joints to be seen on the canes—they are absolutely not higher than they usually are before the May rains.

So much for this year's crop—a sad look out for the poor proprietors. For next year, the cover of the ratoon-field being in a great measure destroyed, (and this, I am told, is a most important point in Vere planting,) the roots of the canes that are left, will be so exposed, that they will stand a bad chance of doing much, and the plants put in in the fall, by some managers, are now pretty well burnt out, and as the drought still continues, they are likely now to have only the May rains to enable them to establish a plant at all, and to supply the ratoon-field, so they are not likely to do much next year either.

Half of the wells of the parish are either dry or drying, and where water is to be got to work their engines with, and to keep their cattle alive, is more than some of them can tell.

As for cattle, at least one-third, I am told, of the whole working stock of the parish, have perished in the course of the last twelve months. Almost every estate has lost heavily, and they will lose more, for where are their cane tops this year to come from, which in common years, are the sole support of the cattle from this till May!"

I send you with this a few papers, and shall continue to do so as often as I have opportunity. Please send me the Standard. Yours for the slave,

HENRY W. DAVISON.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, APRIL 22, 1841.

☞ Owing, probably, to the ill health of brother Rogers, we have received nothing from his pen for this week's Standard. The following correspondence, however, will render apology unnecessary.

Letters from Pierpont.

BOSTON, 20th March, 1841.

My thrice honored because *persecuted* friend! I give you joy! You now know, if you never before knew, the full force and beauty of that "beatitude,"—"Blessed are they which are persecuted for righteousness' sake"! You and I do not belong to the same *sect*—and I rejoice that we do not; for if we did, we might not know, practically and experimentally, how very feeble—how much like burning tow strings, are the ties of sect, when they are pulled upon by the strong sympathies of humanity—the attractions of the Christian spirit.

I congratulate you! I almost wish somebody would excommunicate *me*. Well—it may be said that *has* been done by the great majority of the Christian church in the country, and in all christendom. As a Unitarian, I am, in effect, excommunicated from the Christian fold. But this was done so long ago, and I have lived and labored so long and so happily as a Unitarian—that the old excommunication—like one *run* of the small pox—has got about worked out of the constitution, and I have become liable, if properly exposed, *to take it again*. And it is altogether possible that I may have to take it again. I am to be brought again before a council to answer for my overt acts of treason against the majesty of Rum.

If those, our adversaries, only knew how much they exalt us, the poor victims of their spiritual pride, in your case, and purse pride in mine, we need ask for them, I think, no severer penalty. But of *this* exaltation *they* have no conception. Those things are hidden from "the wise and prudent of this world." They think, poor souls! that they are making us unhappy! That's all they know about it.

I rejoice, "my dear sir," to see that your *spirit* is not broken, though your connection with the Plymouth church *is*. *They* excommunicate *you!* No—you have long since excommunicated them! that is—you have placed yourself in a position in which you have nothing, or very little, in *common* with them: where there was really no *communion* between your spirit and their spirits. Well, let them put you out of their Synagogue, and think that in so doing, they are doing God service—*as indeed they are!*—though in a way *they* think not of. Let them excommunicate you! There is another Church, of which I verily believe you are a member, in full communion, and—"in *regular* standing," I was going to add; but *regular* standing, is standing according to *rule*, (*regula*,)—thus understood, I imagine your standing is not very regular, if we take the rules of any "visible church" on earth as the criterion; but of the *true* Church I believe you are a member—i. e. the church of the true and the devoted,—the daring—the trusting—the tried and the *approved*. Faint not, my dear friend, fail not. No, your spirit cannot faint—the flesh may be weak, but the spirit is strong—so will it be, while you are persecuted.—Though your outward man perish, yet your inward man—which is all the *man* that is worth our concern—your inward man will gain strength, day by day.

My dear friend—May God bless you! He surely will.

J. PIERPONT.

—

CONCORD, March 25, 1841.

My Very Dear Friend:—Your kind letter of the 20th, I have received. I have long been your admirer, and since personal acquaintance with you, have been proud of the notice you have shown me. I *love* you now, and here promise to *admire you no longer*. It was indeed kind in you to send me your consolatory—congratulatory greeting—at a time when you would naturally suppose me most in want of it. I value it none the less highly from the fact that somehow I have scarcely thought myself persecuted at all, by this little excommunication. I feel the excitement and fervor of the battle we are waging, and a considerable sword cut would hardly give me a smarting sensation.—This excommunication really strikes me as resting on my "old organized Anti-Slavery," and not on myself. It is evident what it is for. It does not in the least dishonor me. I am not alone. I am in no business, where want of patronage or of reputation would impair my living or my prosperity. I have given up business. I am the slave's advocate, and my clients *can't be made to forsake me* or *withdraw their patronage*. I have not a particle of reputation to forfeit,—having been for some time past "of no reputation," so that I am not persecuted. I endure nothing—have no cross to bear—never enjoyed life half so *well*, even when I am *sick*. Still your letter was a great cordial. It gave my heart a spring, and even my pulse a little *vivacity*. I will not try by *words* to tell you how I feel about it. Will you allow me to publish it? If I should, it would not be to get myself honor, but to let my old Plymouth friends know that my position is not regarded every where as they regard it. They know your name there, and though your opinion would be no proof of my *orthodoxy*, it would embarrass them in their effort at despising my anti-slavery character.

I have done sympathizing (condolingly) with you, in your Hollis Street vexations. They are *opportunities*, for which you should bless God. What interest they impart to your life! How dull ordinary Boston pulpit-life, compared to yours, since this battle! How dull would your own even be, to return to! You are charged with *defence of great principles*. "Felix opportunitate!" Make the utmost of it. And when the history is read, let it not be seen that he omitted this or that glorious chance, or left this or that capital point unattained.

The Lord be with you, my dear friend, and sustain you, and enable you to fight eminently *His* battles in the earth. Oh the misfortune of living in the stagnation of this world's peace. And oh for faith in Christ to enable us to fight acceptably these heart-stirring, heart-sustaining, soul-expanding conflicts!

With a heart full, I am
Your friend and brother,

N. P. ROGERS.

P. S. Allow me to add in my own defence, "*in haste*."

—

BOSTON, 5TH APRIL, 1841.

Well, my dear Excommunicate! I think that neither of us wishes or can wish any thing worse to fall upon those "who despitefully use us and persecute us," than the knowledge would bring upon them of all the good they are doing us, and of the *satisfaction* that we derive, as well as exaltation, from all that they do to put us down, and stop our mouths;—stop them, but not with bread. Poor, dear persecutors!—they should have known us better—instead of trying to *thrust* us *out*, they should have *bought* us *in*.—Instead of *starving*, they should have *stuffed* us. They should have known—

"That Satan now is wiser than of yore,
And tempts by making rich—not making poor."—

They should have offered *me* an interest in a distillery of New-England Rum, and *you* a share in a sugar plantation. There's no knowing what *that* would have done! You and I *might* then have been bound together by very different ties from those that bind us now. I might have bought your molasses for my distillery, and you my rum for your negro-drivers;—to screw their bowels up to the whipping point. Thus might you and I have been brought into the relation and sympathy of ordinary business friendship, and held together by silver chains; and the patriarchs of the South and the friends of freedom at the North might, for all that we might have done, have met together; and the distillers and the cold water men have kissed each other.—Temperance and Slavery might have billed and cooed like "sucking doves," and mother church might have looked benignantly on, and have pronounced her benediction upon the bonds of matrimony that of the twain had made one flesh. But pro-drunkenness and pro-slavery took other counsel, and it will probably prove to them the counsel of Ahithophel. They thought they could bring us into straits—that they could hush our *crying*, by frightening us—Blood of John Rogers, of Smithfield memory!—that any body should ever think of stopping *thy* current by threatening to let thee out of the veins of one of *his* descendants! Ah, the children of this world have not, in this particular instance, been quite so wise as the children of light.

Now, don't understand me, my friend, as meaning to say, in sober earnestness, that either of us could have been bribed, either by "rum" or "negroes," to hold his peace upon the sin of drunkenness and drunkard-making, slave-catching, slave-selling, and slave-whipping. I mean only to suggest that if *anything* could have done it, *that* might; for most men are more easily seduced than scared—bribed than bullied—purchased into the wrong than persecuted out of the right. "Who shall separate us from the love of Christ?"—Shall persecution, or nakedness, or famine, or the sword?" No, these things do but bind the closer to him all who really love him, and who really serve him, by serving their fellow men in the spirit in which he served them.

You ask me to let you publish my letter, congratulating you upon your good fortune in having been excommunicated. Really, I don't know what I said, or what to say. I kept no copy of the letter, and as I wrote not to the *editor* but to the *man*, I suspect that it would not make much of a figure in the columns of a newspaper—or do much for my "honor and glory" as a literary man. But, if it will do *you* any good, print it, though in writing it I may have done such violence to grammar as to have knocked out all the *i*'s of Orthography, and broken every bone in Syntax. I am not so hard pushed yet but that I can bear a few more reproaches for meddling with exciting topics. But if you print, pray do it at once. "If it be done, 'twere well that 'twere done quickly;"—for next week I am again to be brought before a council to answer for my overt acts of treason against the majesty of Rum; and, if I am to be hanged soon, I should like to see *all* my sins of *this* sort set forth in black and white before the cap is pulled over my eyes. But, if you print *my* letter, I think you should, also, print *yours* in reply. I don't know that you have kept a copy of yours; nor do I think you have;—so I enclose it, praying that you will remit it to me, for preservation, whether you print it or not.—How do you sleep, my excommunicated friend? Are you not *gored* every night, in vision, by papal bulls? "At the noise of the thunder" of the Plymouth church have not all your slumbers "hasted away!" Do any of your old friends *know* you now, when you show—if you ever dare to show—yourself in public?—When you "go out to the gate through the city,—when you prepare your seat in the street, do the young men see you and hide themselves, and do the aged arise and stand up?"—Do your vital organs perform their functions as they were wont? Do you masticate well what little you can get to eat? or do "the grinders cease because they are few?" O, my friend, what a sad thing it is to be excommunicated from the Orthodox church that is in Plymouth, New-Hampshire! But, my dear sir,—you'll get over it. Whether the *church* will, or not, is another question.

Your friend and fellow servant,

JNO. PIERPONT.

W. H. Brisbane.

This man has won a place in the affections of the American abolitionists by emancipating his slaves. He is the pastor of the First Baptist Church in Cincinnati, and in his official character has not neglected to bear a testimony against the sin of slavery. It might be expected that a repentant slaveholder, if no other man, would be tolerated by a church in a free State in the faithful discharge of his appropriate duty; but we have just received a narrative of the proceedings of Dr. Brisbane's church, in a "Philanthropist, extra," from which it appears that his course has produced great excitement and bitter opposition. The history of the case is briefly this.

The church being engaged in erecting a new meeting-house, and having exhausted its means, it became necessary to appeal to the community at large for assistance. As Dr. Brisbane was known to be an abolitionist, friends of the anti-slavery cause were willing to aid in the enterprise, if the church would be liberal enough to allow meetings in the house, occasionally, to pray and lecture in in behalf of the oppressed and enslaved. In these circumstances, Dr. Brisbane called the church together and stated to them that offers of assistance had been made on this condition; and as some of the members had signified their disapprobation of his preaching on the subject of slavery, he did not know what ground the majority would take. Deeming it due to honesty and to the integrity of the church, that subscribers should not be deceived, he drafted the following resolutions, which were offered by the clerk:

1. Resolved, That as slaveholding is a wrong to the slave, and at variance with the principles of the gospel, we believe it the duty of our pastor to preach against this as well as all other sins.

2. Resolved, That the meeting-house we are now building, at the corner of Seventh and Elm streets, shall be opened for anti-slavery lectures and meetings, upon the same terms as for meetings to promote other moral and religious objects.

These resolutions, after considerable discussion, were adopted by a large majority; but on account of the violence of the opposition, and the peculiar circumstances of the case, Dr. Brisbane felt it to be his duty to resign his office. At a subsequent meeting, when his resignation was communicated to the church, although the first resolution was allowed to stand, the second was rescinded 27 to 25; and it was voted at the same time, *not to accept* of the Pastor's resignation. Having been informed of these proceedings, Dr. B. determined to wait the future action of the church before he either withdrew or urged his resignation; and being requested to preach the next Sabbath, he did so, from Luke iv. 28, 29.—"And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill, (whereupon the city was built,) that they might cast him down headlong." The sermon was plain and affectionate, and exceedingly well adapted to the circumstances of the parties. The preacher specified some of "the things" which Christ taught, and which "filled" the haughty Jews "with wrath." After stating that Christ came to preach deliverance to the captives, and to set at liberty those who were bruised, he remarked:—

Already have our northern States done the great work of emancipation; and Great Britain has broken the shackles of her eight hundred thousand slaves. France is enquiring, Holland is enquiring, and other states and nations are engaged in the work. There is now, in the providence of God, a tremendous moral commotion in the earth, and the day is evidently not far distant when the horrible slave trade shall be abolished, and liberty shall be proclaimed over the civilized world. This is the work of God. Who will say that it is not? Yes, my brethren, Jesus Christ pities the poor slave, and inculcates those principles which will most surely break his bonds asunder. The language of the text reminds me of the case of a woman whom I attended while powerfully bruised under the scourges of an overseer and the trampling of her beneath his feet. And that overseer was her brother in the church. There she lay on her hard and dirty pallet, bruised into a fever, and scarcely able to turn herself over. That woman I had baptized with my own hands, and I knew her well from childhood to be moral, and when a christian to be pious. When lying in her bruises upon that hard bed, she expressed her comforts in view of the cross of Christ, and there, and there only was her consolation and peace.—What was her offence that she was thus made to suffer?—She had dared to leave her task and go and nurse her crying child. Be astonished, my brethren, that overseer was mine, and that woman was my slave. He acted indeed without my sanction. I soon parted with him. But the deed was already done. And this was one of the links in that chain of sequences that brought me finally to adopt the doctrine of immediate abolition. And I trust that soon that bruised sister will be set at liberty. This is the power of the Gospel of Jesus on my soul; for were it not for the love I have for Christ, my avarice, I fear, would predominate over my compassion. And this same Gospel, my brethren, will produce this same effect everywhere it properly taught and righteously received. Many by the force of habit and bad instruction may be kept in darkness, but the christian will emancipate his slaves if he studies the Gospel to learn his duty to the oppressed. And woe be to those who having the light will not give it them who are in darkness. They share the guilt of the sin of oppression with the masters themselves. But let us, my brethren, preach the Gospel so that the slaveholder shall feel that Jesus Christ abhors his practice and we shall then be instruments of setting at liberty them that are bruised. Let us preach the Gospel on this subject, and we shall hinder our own brethren and friends here from engaging in the hour of temptation, in the traffic of human flesh.

His concluding remarks, in which he faithfully applied the subject to the circumstances in which he and the church were placed, are so excellent, that we cannot withhold them from our readers.

I was *once* a believer in slavery, and then, like Saul of Tarsus who thought he did God service by persecuting the churches, I thought I did God service by joining in the cry against abolitionists. But it pleased God to open my eyes to the sinfulness of slaveholding; and at once I began to be zealous for the cause I had before condemned. I had been in darkness—I came here to seek for light. You, my brethren, all profess to believe slavery wrong. But who of you tried to enlighten my mind on this great and important subject? A few of you, indeed, who dare to call yourselves abolitionists, addressed me with the truth; but I had for the most part to obtain the knowledge of this *great* truth, not from this church, not from my professed friends and supporters, but from men who, in defiance of contumely and persecution, have philanthropy enough to speak and to write for the poor and the oppressed. Well, I became fully convinced of this sin, and of course ashamed that I had despised *abolitionists*. I then raised my voice against this national sin, and some of my own brethren who profess to believe that slavery is wrong were offended. Talk this out of the church, but do'nt bring it here. This is not the place for such a subject. Preach Jesus Christ and him crucified, but do'nt talk about slavery. Such was the language of some. Thank God, it was not the language of all. But it was enough to excite my apprehensions that I was trying to get a meeting house built whose doors might be closed against our anti-slavery brethren who might request its use. I therefore introduced resolutions to learn the sense of the church on this great question. But, my brethren, some of you were filled with wrath when I did it, and wanted me out of the synagogue. I accordingly last Sabbath gave in my resignation. I was informed by the clerk that the vote of the church was in favor of retaining me as your pastor; but I was also informed by him that the resolution in favor of having our meeting house opened to anti-slavery lectures was voted down by a majority of two.

I judge, therefore, that in proposing to have our meeting house opened to plead the cause of the oppressed and the enslaved, I am not to be sustained by this church—and if this course is to be pursued towards abolitionists, of whom I am one, I cannot feel that it is my duty to be the Pastor of the church. What, my brethren, has it come to this, that Baptists are unwilling to have free discussion on a great moral and religious question? I say nothing of the political abolition question; for I have never sought to bring politics into the church, nor do I belong to any political party organization, nor would I wish to see the meeting house the arena for political disputation. I have merely asked for freedom of speech on the great moral principles which the subject of slavery involves? And I repeat, has it come to this, that Baptists are unwilling to have free discussion on a great moral and religious question? Know you to whom you are refusing to open your doors? It is to thousands of your own Baptist brethren. Four hundred Baptist ministers signed the call that brought together the Baptist Anti-Slavery Convention in the city of New-York last spring, among them a number of the most popular ministers in our denomination. These are the men you proscribe by closing your doors against abolitionists. Suppose our amiable brother Galusha, who is becoming grey in the service of Jesus Christ, should come to Cincinnati and the anti-slavery society of this city should invite him to deliver an address on this great question of man's right to make a slave of man; by your vote you have already said he shall not do it in your meeting house. Oh! brethren, brethren, brethren! I know not how to express my feelings on this point so as to speak the plain and honest truth, and yet not offend you. But I do not wish to offend. I know you think you are doing God service in refusing your meeting house to abolitionists; but, my brethren, it is because you have kept yourselves ignorant of what abolitionists are saying and writing and doing; it is because you allow yourselves to be deluded by what their self-interested enemies say of them, and it is by fixing your eye upon some abolitionists, who, like some members of churches, are no honor to the society, that you close your doors against anti-slavery meetings. But some some of you have said it is not because you are opposed to abolitionists, but because you are afraid it will excite public indignation. My brethren, did you learn in the school of Christ to succumb to public opinion? Oh! you can make the public love you dearly, if you will only allow yourselves to be governed by the opinion and the will of the multitude. But, brethren, I would rather the house be torn down over my head than yield one jot or one tittle to a vitiated and vicious public sentiment—and let me tell you, as when Sampson fell he slew more Philistines than he did in his life time, so when our meeting house shall be torn down for its support of the truth, we may expect such an ingathering into our Zion as we have never yet experienced. But some again have said we ought to respect the feelings of our Southern brethren, and I say so too. But remember if you love your brethren you must use the means to deliver them from their vices and their errors. Tell me not you love me, when you are too respectful to warn me of my sins. But remember, also, you have thousands and tens of thousands of your Southern Baptist brethren in bonds, and you ought to feel as bound with *them*. Their skin is black, it is true; but, to say the least, they are no less the brethren of our Lord Jesus Christ than their masters are. And will you respect the masters and forget the slave?

But, my brethren, let me now tell a more pungent truth than I have yet told—some of you at least feel a prejudice against your colored brother; and this, if you will search your hearts, you will find is one great cause of your closing your doors against anti-slavery meetings. My brethren, you do not know your own prejudices, and their influence upon your conduct; but depend upon it, you have a feeling in your hearts about your colored brethren, because they have been held so low, that smothers and quenches the more benevolent feelings of the spiritual christian and the humble disciple of Jesus.

And now, my brethren, in conclusion, let me say, that whilst I feel deeply for the prosperity of this church, and whilst I feel all the affection of a brother blazing up in my soul, I nevertheless must, under a sense of high obligation to my God, decline to serve you as Pastor, unless you will first meet and pass the resolution to open your doors to meetings in behalf of your poor oppressed brethren in bonds.

And I call upon you, my dear brethren, as you love God, as you love Jesus, to pass this resolution. Be not in wrath with me as the Jews were with Jesus, but so consider my words as you will wish you had done, when you and the poor slave shall both apply for admittance into the same heaven, redeemed by the same blood. I call upon you to do it by the love of Jesus. And in behalf of three millions of your enslaved brethren, I call upon you to do it; and methinks those who, for want of the Bible, have gone to the bottomles pit, are warning you to do it; and they who once were slaves but are now saints in glory, are bending over the battlements of heaven and begging you to do it. Oh! do it, brethren, and God will defend and help you.

On the following Tuesday evening, the church held another meeting, at which the resolution opening their new house to anti-slavery meetings was again adopted 17 to 11. Those in the opposition were exceedingly bitter against Dr. Brisbane; and the following Sabbath he preached another excellent discourse, admirably adapted to the circumstances, which greatly increased their rage. [This discourse we may publish hereafter.]

On Tuesday evening, October 13, the Church held another meeting, when a proposition again to rescind the obnoxious resolution was laid on the table until the following Sabbath. At two subsequent meetings, strenuous efforts were made to change the voice of the church, but without success. A majority of the building committee being opposed to opening the house agreeably to the vote of the church, then refused to proceed in their work. By throwing all the hindrances in their power in the way of completing the edifice, they hoped to bring the church to their terms. The church, however, proceeded to place two new members on the committee, thus securing a majority in their favor; and then the treasurer refused to pay over the money which had been placed in his hands, subject to their order. The pastor then offered his quarter's salary to enable the committee to proceed in the erection of the house, but the also refused to pay this! At a subsequent meeting, another desperate effort was made to induce the church to recede, but it was defeated, 44 to 33. The treasurer was also, by a still larger majority, peremptorily directed to pay over the money in his hands to meet the salary of the pastor, and enable the committee to proceed in erecting the meeting-house. At the same meeting, the following proposition was laid before the church, and accepted:

There are two thousand dollars to be appropriated so as to promote the cause of emancipation. It is proposed to give it to the First Baptist Church, provided the said church will, every six months, appoint some suitable person to deliver a lecture in their meeting-house, showing the sinfulness of slaveholding, and giving due notice of the same that the public may attend. No interest will be required for the money; but an obligation that if the church should refuse, at any future time, to make such appointment, the said $2,000 shall be refunded.

The whole matter produced so much excitement, that Dr. Brisbane again resigned his office, hoping thereby to promote the cause of truth. The church then proceeded to discipline one of the prominent leaders in the opposition, and others were induced to take letters of dismission; after which Dr. Brisbane was again unanimously elected pastor, and accepted the appointment.

Thus were the enemies of righteousness utterly dismayed and defeated! Thus did Truth and Right prevail over falsehood and oppression!

Who Bids?

The following advertisement, which appeared in the Emancipator last week, will show what disposition the "trustees" have determined to make of the property of the American Anti-Slavery Society:

SALE OF ANTI-SLAVERY BOOKS.

The undersigned will sell at public auction, on Wednesday, May 12, at 8 o'clock, at the Anti Slavery Depository, No. 131 Nassau street, to enable them to discharge the debts and liabilities of the Society, prior to the last annual meeting, *all the books, and stereotype plates, letter paper, engravings, &c.*, belonging to the American Anti-Slavery (old) Society. As a large number of the members of the various anti-slavery societies in the United States will be in the city during the anniversary week, it is deemed an eligible time to offer all the publications and stereotype plates at public auction, to enable the undersigned to liquidate the concerns of the old Society. It is intended to sell the books, plates, &c. for the most they will fetch, to close the sales and the concern. An excellent opportunity will be afforded to State and other auxiliary societies, and to individuals, to furnish themselves with standard anti-slavery works at unprecedented low prices. Terms cash, for all sums under $100, and approved endorsed notes for ninety days for all sums above $100.

S. W. BENEDICT, }
LEWIS TAPPAN, } *Trustees.*

A copy of this advertisement was sent to J. S. Gibbons, Chairman of the Executive Committee, previous to its publication, accompanied by the following note:

DEAR SIR:—The trustees propose publishing an advertisement, something like the enclosed, or perhaps exactly like it, in various newspapers, with a view to sell all the books, &c., belonging to the American Anti-Slavery (old) Society, and to close the concern, by paying, from the proceeds, the debts, &c. due.

If, however, your committee prefer to receive the books, plates, &c. and advance the sum necessary to pay the debts, &c. you can do so.

Your early answer is requested, as we wish to advertise in the papers of this week. Should you wish the advertisement delayed somewhat, it will be done, if you will give us notice before Wednesday, 14th inst. at 9 o'clock, A. M.
Your obt. servants, S. W. BENEDICT,
LEWIS TAPPAN.

New-York, April 13, 1841.

This communication having been laid before the Committee on the 14th instant, the following resolution was unanimously adopted, and a copy transmitted to the "trustees."

"Resolved, That we decline any interference in the disposition of the property of the American Anti-Slavery Society, held by S. W. Benedict and Lewis Tappan, as 'trustees.'"

George F. White.

For the information of those Friends in the country who read the Standard, we deem it right to state, that this individual continues his sweeping denunciations of abolitionists in his public communications. He recently made a visit to Philadelphia. An individual of high standing, who attends Friends' meeting, in a letter recently received, says:

"I heard him (G. F. W.) last First day morning, and a discourse more replete with pernicious and revolting doctrines it has never been my lot to hear. The amount of it was, that 'the grace of God has' *not* 'appeared to all men'; that a man may hold 'tens of thousands of slaves,' may 'dye the streams with the blood of his fellow men,' may 'deal in spirituous liquors,' may 'march to the tented field, at the head of his serried columns, fully intending to slay as many as he leads,' and yet be prepared to join the 'general assembly and church of the first born in heaven!' This was some of his doctrine, and nearly the words in which it was delivered."

The same doctrine, we understand, was repeated by him in this city, on Sunday last, coupled with another assault upon abolitionists, more abusive and violent than any which had preceded it.

We only record the *facts*, for the information of country Friends, and especially those who have recently subscribed for the Standard in consequence of these high-handed proceedings.

W. H. Burleigh's Poems.

We ought before this to have acknowledged the receipt of a Prospectus for a forthcoming volume of Poems by W. H. BURLEIGH. It is to be published about the first of May, and will contain from 200 to 250 duodecimo pages, printed with new type, on good and handsome paper, and in the best style of workmanship. The price will be 75 cents a copy to those who subscribe before the appearance of the work, or 87½ cents to those who purchase afterwards.

Subscriptions received in Philadelphia at 31 North Fifth street, or by B. S. Jones, corner of Fourth and Library; in New-York, at 131 and 143 Nassau street; in Boston, at 25 Cornhill and 32 Washington street, 3d story; 14½ Westminster street, Providence, R. I., and at the Anti-Slavery offices in Rochester and Utica.

Death of Mr. Ladd.

WILLIAM LADD, extensively known as a man of warm hearted benevolence, who for a long series of years has devoted his time, his property, his talents, to the dissemination of the principles of Peace, died in Portsmouth, on the 16th inst. The Portsmouth Gazette says:

"Mr. Ladd had returned that evening from a journey through the State of New-York. He had been absent six months, during which time he visited the principal places, and lectured continually to crowded audiences. Though infirm in health he persevered until he had accomplished all he had undertaken. Exhausted by the effort and admonished by increasing weakness, he was on his way to his home in Minot, Me., that he might repose after his fatigue. He declared that he had made his last journey and had preached his last lecture, and that he should not live but a few months,—speaking cheerfully, and in full faith of a happy immortality. After he had arrived in this town, he conversed with his friends pleasantly, and early retired.—He had been in bed but a short time when with hardly a groan or struggle his spirit was called to its reward, for 'blessed are the peace-makers, for they shall be called the children of God.'

"His funeral took place on Sunday after the regular sermon in the afternoon, from the North Church. The pastoral services were performed by the Rev. Mr Blagden, of Boston, and the Rev. Mr. Peabody, of this town. The church was filled with those who loved and respected this truly good man."

"MORALS" AND "MANNERS"—We are credibly informed that a certain member of the New-York monthly meeting of Friends, who has made himself somewhat officious in opposition to Isaac T. Hopper, and who has even declared, that if the latter is not disowned he will resign his membership in the Society, is *in the habit of frequenting the theatre!* This fact speaks volumes respecting the moral, or rather the *im*moral condition of that meeting.

The young man alluded to, however, does no more than practice the preaching which he often hears from his favorite minister, who quotes the text, "Rejoice, O young man, in thy youth," in a manner to justify the young in pursuing the vain amusements of the world, on the ground that they have not yet received a "Divine visitation," and may, therefore, innocently walk in the ways of their heart and the sight of their eyes! This is no exaggeration, but sober fact, as all who attend Rose street meeting very well know, and as multitudes will testify. The doctrine has, in several instances, been the subject of grave argumentation!

☞ The letter of our friend J. C. Jackson came too late for this number.

AMISTAD AFRICANS.—It has been proposed to make the return of these liberated men to their native country the occasion for establishing a Christian mission among the Mendians, this being the name of the tribe to which they belong. A writer in the Emancipator expresses the hope that the American Board may be induced to change its present course in relation to the solicitation of funds from slaveholders, and take the proposed mission under its charge. The editor of the Emancipator truly says, that "the very idea of a mission, sustained by the sale of negroes in Virginia would make fiends laugh." This is either a "rhetorical flourish," or else there must be a great deal of laughing in a certain place, over most of the missions supported by the American churches! Are they not all, (with the single exception of those established by the Freewill Baptists,) supported, *in part*, by contributions from slaveholders?

Beriah Green's Discourse.

Regarding this as one of the most important and valuable documents which the anti-slavery enterprise has yet called forth, we have embraced the earliest opportunity of laying it before our readers entire. It more than justifies all that we, or any other old organized abolitionists, have ever said of the pro-slavery character and position of the great body of the American church and clergy. If it had been written by Wm. Lloyd Garrison, H. C. Wright, Edmund Quincy, or N. P. Rogers, it would have been eagerly quoted by A. A. Phelps and others as furnishing conclusive evidence that the former were seeking the overthrow of the Christian ministry and church by means of the anti-slavery organization. What will they say of Beriah Green? Will they venture to impeach his Christian character, or to deny the startling truths contained in his discourse? We shall see. If he is right in the bold position he has taken, and which he has illustrated with so much clearness and power, then the Christianity of at least three-fourths of the American churches and ministers is an "abomination to Jehovah," a "nuisance," which exposes the whole land to "an infected atmosphere." We hope our readers will not only peruse this discourse themselves, but lend the paper to their neighbors.

Married,

On the 25th instant, at Groveland, Livingston Co. JAMES G. BIRNEY to ELIZABETH P. FITZHUGH.

GENERAL INTELLIGENCE.

From the Newark Daily Advertiser.

EXECUTION OF PETER ROBINSON.

MR. EDITOR—After I mailed my last letter to you at New Brunswick on Thursday, I repaired to the prisoner's cell, and found 4 persons employed in taking his bust for phrenological purposes. This occupied from 12 until 4½ o'clock, in the afternoon. At this time his wife came in, and remained about an hour. At 7 P. M., I again visited the cell. After conversing some time several prayers were offered, and appropriate hymns sung, during which time he manifested deep feeling and wept bitterly. His whole frame seemed convulsed. About 9 o'clock I addressed him on the propriety of now making it known if there were other crimes of which he was guilty, or if he had any ill will to the persons who prosecuted or to the officers who have to execute the penalty of violated law. He said there was nothing concealed: that he had given the Jailer as correct a history of his life as he could recollect: that he had no accomplice in his crime. He acknowledged the justice of his sentence: that he was where he ought to be, and that so far from having any ill will to the officers of justice he loved them; remarking that some one must do it; that he had no ill will to any human being. After singing and prayer, it being now 10½ o'clock, the people present withdrew.

At this time the Sheriff told me that in order to prevent an accident he proposed to perform his sad duty at the earliest hour in the morning prescribed in the sentence and as privately as possible: that nothing must be spoken after the prisoner was taken from the cell until after the execution. He then communicated the same to the prisoner, who said—"you may use your discretion. I wish this was the hour: I hope the Lord has pardoned my soul, I am ready to meet my doom."

After the Sheriff withdrew, his wife came to take leave and it was an affecting scene. He exhorted her to devote herself to God and to train up their child in his fear. He also prayed feelingly for his father and brothers, and himself. After some further devotional exercises, he was left alone for the night. I found him still composed at 5 o'clock in the morning, (Friday,) He said he had been thinking how he could meet the innocent man he had murdered. 'If I could,' he exclaimed, 'only restore him again to the bosom of his family, I should be glad to die any kind of death.'—Upon being told that they would meet with very different feelings than when they last met, he said "I suppose so."

Other friends came in, including Dr. Howe of the Dutch Church, and the remainder of the morning was spent in devotional exercises until the final hour. At about 20 minutes after 10 o'clock he was taken to the gallows in the high enclosure in front of the prison, about 50 persons only being present, including the Mayor, (Judge Vail,) the Attorney General, &c. Unhappily the noose slipped as he was run up, and he fell stunned upon the platform. On coming too, he exclaimed in a feeble tone "Lord have mercy," and in about 6 minutes more the solemn scene was over: the sentence of the law was fully satisfied. There was a great crowd outside of the enclosure, but the wise precaution of the officers effectually carried out the law and prevented a pageant.

As contradictory representations of the prisoner's conduct, during the last day or two have been published, I have deemed this brief narrative of facts, shewing that he at least professed repentance and confessed the justice of his doom, due to humanity and truth. Yours respectfully,

FREDERICK PILCH.

Newark, Saturday, April 17th.

Wages in Buckinghamshire.—A correspondent of the Oxford Chronicle states that, at a vestry meeting held at Brill, on Thursday last, "ten applications for labor were made, (one poor fellow stated that he had been out of work for nine weeks;) that there were several others in the parish who were unemployed, some of whom had made numerous applications to the surveyors, and were still refused. One of those gentlemen, in answer to the question of the rate-payers present, stated that he had then but two boys on the road to whom he paid about 1s 6d. per week; that his expenditure lately had been about £4 10s. per week, out of which he paid twenty-two persons, that being the number he had then employed on the roads. This, sir, was the statement of one of the surveyors. Twenty-two persons (two only of them boys,) and all paid with four pounds ten shillings per week! which is the enormous average sum of four shillings and one penny per week for each person so employed; and, be it observed, many of the men employed have wives and large families!"—*Wilts Independent.*

Fun in Rhode Island.—The good people of Rhode Island, who have been living from time immemorial (almost, not quite) under the old Charter granted by King Charles 2d, with such modifications only as the Declaration of Independence and the adoption of the Federal Constitution made necessary, are beginning to tire of this antiquated regal instrument and to clamor for a Bill of Rights and a State Constitution. How general this disposition is we know not, but at any rate a popular movement has been begun, and arrangements are announced in the Providence papers for a Grand Suffrage Parade, in that city, on the 17th inst., with music, banners, and all the paraphernalia in such case made and provided, for the furtherance of the cause in which the good citizens aforesaid have engaged. We do not perceive that any thing is said in the Programme about one of these magnificent "*clam-bakes*" for which our neighbours are so celebrated, but perhaps these are so much a matter of course there as to need no mentioning. They are not to be wholly unprovided with good things however; for after proceeding upone street and down another, through a third, over a fourth and so on to the end of the chapter, the Procession will move to Jefferson Plains, and there partake of a collation provided for the occasion, consisting of an Ox, Calf and Hog, each roasted whole, together with a loaf of Brown Bread 2 feet wide and 10 feet long, containing 15 bushels of meal and weighing upwards of 700 lbs, with other etceteras too numerous to mention—after which several addresses may be expected from different individuals!

If all this doesn't accomplish their purpose, the Rhode Islanders must get up a grand Clam-Bake, and invite all New England to participate.—*Salem Register.*

Small Birds Great Blessings.—I wish our intelligent farmers could be awakened to the importance of preserving robins, and other small birds, as a means of aiding in their work. The inhumanity which suffers every lazy lubber of a boy, who can rest an old king's arm over a stone wall, to kill or frighten every poor linnet that sings in the fields, and every robin-red-breast that dares eat an unripe cherry, and save a child from the dysentery, is a short-sighted piece of selfishness. These harmless birds live upon grubs and other worms, and insects, and the slight inroads they make upon the farmer's crops are repaid, an hundred fold, by the protection they afford, against a thousand destroyers. These birds, if not frightened, will become so tame as to perch on the hand, or light on the plough as it turns over the furrow. No good farmer should fail to teach his boys to spare and cherish these harmless and often tuneful visitants to his fields and orchards. Like the good man in one of our Western towns, who plead so earnestly for the poor crows, in our Legislature a few years since, I would enforce the legal penalties for trespass, against any one who shot them on my land. The crows, too, nature's living mouse traps, instead of being a tame, almost domestic bird, as in some other countries, where farmers have been taught their value by long experience, have been frightened into mean pilferers of unwed corn-hills! A good crow is worth a bushel of wheat or other grain, to the acre, and sometimes ten! A knowledge of ornithology, and not penal laws, is what our farmers and their sons need to induce them to regard their true interests in this matter.

Execution.—The execution of John White, for the murder of John Glenn and John Gwadkin, took place yesterday morning, near the corner of Brook street and Broadway. He was sentenced during the last sitting, on criminal business, of the Jefferson Circuit, to be executed on Thursday, the 8th of this month between the hours of 6 A. M. and 3, P. M.

At his own request, he was taken out at the earliest hour assigned, and at ten minutes past 6, he was launched into eternity. His demeanor throughout his trial, imprisonment and last moments, was marked by recklessness or assumed indifference, if not real insensibility.

White was a large man—tall, and of great muscular power—and seemed to suffer dreadfully during the first five minutes after the drop fell. In twenty minutes more, his body was cut down and taken to the Medical Institute, where, we understand, a few galvanic experiments were successfully performed on it.—*Louisville Advertiser.*

The Attachment of the Robin to Man.—It is related that at Castledykes, near Dumfries, a gardener had been for several weeks visited by a robin, which came from the neighboring trees at the commencement of winter, and very familiarly perched upon his hand, and allowed itself to be fondled without the smallest alarm. The gardener, proud of so much confidence in his humanity, took care to treat it with food; and since his little favorite has been so tame as to follow him everywhere, and even to perch upon his hand in the presence of strangers. He has allowed his tail to be cut into a fanciful form, and is pleased with continued caresses.—*Indagator.*

African Laborers.—There is a vessel only waiting for fair winds to leave this country on a perfectly novel mission. The Hector, Captain Robert Freemen, is under engagement to convey Mr. Barclay, the Agent General for Jamaica, to Sierra Leone, in order to offer to the natives of Africa a passage to the West Indies as free emigrants, and so to participate in the advantages, without the pains, already enjoyed by their countrymen who have left their native land as slaves. They are to be quite unfettered by engagements before embarkation, and free to choose their own employers and make their terms on reaching their new home. To them the change from a barbarous to a comparatively civilized country must be beneficial.—*English paper.*

France and the United States.—Many of the French papers seem disposed to fan the flames of discord between the United States and England. Why is this? Surely it cannot be from a desire to see the happiness of either nation promoted, for precisely the reverse of this would be the consequence. Both nations would be immense losers by a war, to say nothing of the waste of human life, which must inevitably be great. Perhaps France would not be unwilling to see her two commercial rivals exhausting their strength and resources upon each other, cutting up each other's trade, and in every other practicable way inflicting mutual suffering and vengeance. This would leave her the option either to make the most of her neutral position for commercial purposes, or take a part in the conflict, as she might deem most for her interest under all circumstances. We distrust such advisers. Whoever would get us into a war on account of the trifles now in dispute, (which involve points of national honor, and would not one of them be adjusted by a war,) cannot be a safe counsellor, to say the least.—*Jour. Com.*

Ice business at the West.—We learn from the Cincinnati Republican that the ice business is carried on extensively in other places besides the sea coast of New England. Something is done in this way on the Ohio river. At Hogan's creek, 5 miles below Lawrenceburg, Ia., and at Tanner's and Laugherty's Creek, 25 miles below Cincinnati, large quantities of ice are packed in Flat Boats, and shipped below for different towns on the coast above New Orleans. The plan is to anchor Flat Boats, about 100 feet long, 20 wide, and 8 deep, in these creeks, and let them freeze in. As soon as the ice is of sufficient thickness, the boats are loaded with it, and it is so well arranged and packed in straw, no perceptible loss occurs by melting, and the very straw itself sells at a profit. One man cleared $1200 last year by these shipments. The use of ice is becoming general in all the river towns, since it is sold at a moderate price.

In Cincinnati, there are twenty-four large ice-houses, capable of containing 460,000 bushels of ice—and some ten or fifteen smaller ice-houses, which contain about 10,000 bushels in the aggregate—and yet we are told that the supply of ice in the city has never exceded the demand for home consumption and for steamboats, so that none is shipped. The citizens of Cincinnati seem determined to *keep cool* so far as it may depend on ice.

New-York City Election.—The election held last week in this city for charter officers, passed off with unusual quietness. Robert H. Morris, the Van Buren candidate, (late Recorder,) is elected Mayor by a majority of between 600 and 700. The official returns were not published at the the time of our going to press. The Whigs have gained two members in each of the Boards. In the first, second, third fourth, fifth, seventh and fifteenth wards the Whig aldermen and assistants are elected, in the remaining ten wards Van Buren members are chosen.

A Mayor Killed.—"It was rumored in town yesterday (says the New Orleans Crescent of the 27 ult.) Mr. Eli Abbot, late Mayor of Columbus, Miss., had come to a violent end. He is said to have been found in his bed with his head cut off. Abbot killed young Pryor some three or four years ago, and since that time has lived in continual fear of attack, having his house barricaded, and never going out after dark. We cannot vouch for the truth of this rumor, as we do not exchange with any paper of that town.

"Col. Richard Pryor, the father of the young man, whom Abbot killed, is now of New Orleans.

Successful Empyricism.—James Woodward, a somewhat notorious character, who went by the name of the "Negro Doctor" died a few days ago at Cincinnati. He was singularly successful in his empyricism and had amassed a handsome property. His pretended manner of discovering the diagnosis of disease, was by having the finger of the patient dipped in water, which was then inspected by, him and it mattered little whether he saw the patient or not, he immediately prescribed for him.—*Phila. Ledger.*

A good act always meets with a reward.—Mr. McLaren, one of the proprietors of the Pavilion Fountain, in the early part of last month, in passing near the Chancellor's residence was brought to a stand by seeing a Canadian with a horse apparently in the agonies of death. On enquiry, he learned that he had the botts, and a complication of disorders, and that the owner was about to knock the animal in the head to release it from its miseries. An offer of one dollar was made and gladly accepted. With much difficulty the horse was brought to the Pavilion Fountain; an effort to make the animal drink some of the water proving unsuccessful, a large quantity was thrown on him, and he was brushed with a broom and then covered with blankets, which excited perspiration, and in the course of the day he drank six gallons of the water and ate two quarts of bran. In about three weeks the horse entirely recovered, and during the absence of the owner was sold by his agent to a very respectable farmer here, (Mr. McPherson) for $25.

All who have horses troubled with diseases, think of the above, and apply the remedy which is so easily obtained.—*Saratoga Sentinel.*

The Quantity of Air necessary for the healthful Respiration of the Horse.—The Committee of the Academy of Paris, to which the question was referred by the Minister of War, have reported that, in a building where the air is properly renewed, and that result is effected by a skillful and efficient system of ventilation, a horse can never suffer so long as he has from twenty-five to thirty cubic metres of air.

Gen. Jackson in Pecuniary Distress.—The following paragraph, from a late number of the Louisville Journal, will be read with pain:—"A few weeks ago we saw a letter from Gen. Jackson, to a gentleman who had drawn on him for one hundred dollars. He acknowledged that the money was due; but stated that he was so miserably embarrassed by his security debts as to be utterly unable to raise the small sum necessary to meet the draft. He said he had some blooded stock which he was willing to give up to the drawer of the draft, but that $100 in money was out of the question."

A Climax.—The following paragraph occurs on the last page of the published speech of the Hon. Jacob Thompson, of Mississippi, on the Treasury Note Bill, delivered in Congress, Jan. 23, 1841:

"But in the spring of 1837, the chord was snapped, and reality bursted upon us. The delusion which had enrapt our senses, suddenly vanished. The banks had strained their credit till public confidence was destroyed. Consternation was seen in every countenance. The hope which buoyed up the heart of the parent, and the bright prospects which delighted the fancy of families, in a moment were swept away.—The cup which had been all sweetness and exhilaration, was now dashed with gall and wormwood. And then it was that the fees of our marshal reached the enormous sum of $89,000."!!

A Fish with Feathers.—A correspondent of the Aurora Journal states a singular circumstance. A few nights since Stephen Gifford of Aurora, a noted fisherman, anchored his set lines on the bottom of Cayuga Lake, at the depth of 150 feet, and after praying to the moon and stars, as fishermen ever do that "he might have good luck to night" and waiting the usual length of time pulled in his line, when to his astonishment he found attached to his hooks, in addition to 27 fine trout, a loon, weighing 12 pounds. The bird had dove down to this extraordinary depth in quest of prey, and not surmising that a barbed hook lay concealed in the bait, found, when too late, that it had "caught a tarter."

The Kentucky Slave Law.—We learn from the Lexington (Ky.) Observer, that on the 31st ult., Judg Woolly pronounced the law of 1833, which prohibits the introduction of slaves into the commonwealth, unconstitutional. Since this decision, it is stated, several prosecutions which had recently been instituted, have been abandoned.

A fight occurred at Columbia, Mo., on the 21st ult., between William Gallaker and Owen McKinney. The latter received six wounds from a knife, either of which would have caused his death. On the same day, there was a fight at the county seat of Adrian, Mo., between Jas. Hall and Samuel Dingle. The latter received a cut from a knife and fell dead.

Presidential Mansion.—John Tyler, who is now President of the United States, is a widower. His son married a daughter of Thomas A. Couper, the distinguished tragedian. She is grand-daughter to the late Major Fairlie, formerly of New-York, an officer of the revolution, one of whose daughters was the wife of Mr. Couper. Mrs. Tyler (formerly Miss Couper) will preside as the lady of the White House.

At Linchburg, Va., last week, a negro girl employed as nurse in the family of Mr. P. Seabury, administered laudanum to an infant child, which occasioned its death.

"*Carrying the War into Africa.*—At the recent election in Farmington, Conn., two of the Amistad negroes, Cinquez, and Grabo, received some ten or twelve votes each for Representatives. So says an Eastern paper.

Gamblers.—The Vicksburg Sentinel of the 31st ult says:

"This city is now crowded with blacklegs. One of our principal hotels, we have learned, is literally crammed with them and their gambling apparatus."

Home.

BY B BARTON.

Where burns the loved hearth brightest,
Cheering the social breast?
Where beats the fond heart lightest,
Its humble hope possessed?
Where is the smile of sadness,
Of meek-eyed patience borne,
Worth more than those of gladness,
Which mirth's bright cheek adorn?
Pleasure is marked by fleetness
To those who ever roam,
While grief itself has sweetness
At home, dear home!

There blend the ties that strengthen
Our hearts in hours of grief,
The silver links that lengthen
Joy's visits when most brief;
There eyes in all their splendor
Are vocal to the heart,
And glances gay and tender,
Fresh eloquence impart;
Then dost thou sigh for pleasure?
Oh! do not wildly roam!
But seek that hidden treasure,
At home, dear home!

Does pure religion charm thee,
Far more than aught below?
Wouldst thou that she should arm thee
Against the hour of wo?
Think not she dwelleth only
In temples made for prayer;
For home itself is lonely
Unless her smiles be there.
The devotee may falter,
The bigot blindly roam;
If worshipless her altar
At home, dear home!

Love over it presideth,
With meek and watchful awe;
Its daily service guideth,
And shows its perfect law;
If there thy faith shall fail thee,
If there no shrine be found,
What can thy prayers avail thee,
With kneeling crowds around?
Go, leave thy gift unoffered
Beneath religion's dome,
And be her first fruits proffered
At home, dear home!

From the Vermont Telegraph.

A Scene in Carolina.

Upon a rock that high and lone
Hangs o'er the sounding sea,
Where the proud eagle's solemn tone
Rings from his eyry free,
They stood above the foaming tide,
A youthful negro and his bride.

Below, green hills in beauty lay,
With greener vales between;
And streams, that winding on their way,
Gave life to all the scene;
While far upon the shining sea,
Gay barques were dancing light and free

Oh, gazing on that scene so fair,
The sky, the rock, the waves,
How beat their bosoms with despair,
To think that they were *slaves*—
To think of home, its joys, its cares,
A freeman's lot—and then of theirs!

Tho' months had passed since last they met,
And stripes and toil had been their fate,
Love's flame had burned as brightly yet,
As when they parted, desolate;
And should those ties be rent in twain,
All through the bleeding heart again!

No—by the cliff on which they kneel,
Pouring their prayers to heaven,
They vow to brave the stake or steel,
Ere love's fond ties be riven—
The coffle-ring, the bloody chain
Shall never bind their limbs again.

But hark! upon the startled ear,
A howl, and human cry—
They dash away the burning tear,
And gird themselves, to die—
While bloodhounds press for human prey,
Cheered on by *men*, more fierce than they.

They rushed to where the rude cliff hung,
High beetling o'er the sea—
Then dashed them headlong—as they sung
A requiem wild and free;
One startling shriek—and parted waves
Close swiftly o'er their ocean graves!

Church Bells heard at Evening.

O, melancholy bells, who tell the way
To dusty death!
O damp, green church-yard—mounds of clay,
Arched inward by grey bones, which once (men say)
Were moved by breath!

O never seek I ye, when the summer day
Is past and flown;
But rather do I wander far away,
Wher'er kind voices sound, or children play,
Or love is known;

By some friend's quiet hearth, where gentle words
Unsought are won;
'Mongst cheerful music sweet of morning birds,
Or list to lowing deep of distant herds,
At set of sun!

Where nature breathes her blossoms—sweet thoughts rise—
Or rivers run—
Wher'er Life's sunny summer spirit flies,
There let me be, until my body dies,
And all is done!

Love's Good Night.

BY CHARLES MACKAY.

Hush, Nature! let no jarring sound
The drowsy air encumber;
While she the fairest of thy works,
Is sinking into slumber.
Be silent, earth! ye winds be still!
Let naught from sleep alarm her;
Nor midnight storm, nor sudden fire,
Nor prowling robber harm her.

Good night! and be thy pleasant rest
Unbroken till the morrow.
May all thy visions, like thyself,
Be sweet and void of sorrow.
Good night! and o'er thy silent couch,
While darkness spreads her cover,
May guardian angels watch and pray,
And bless thee as they hover.

MISCELLANEOUS.

Algiers.

This remarkable city is situated in 36° 19' north latitude, 3° 25' east longitude, on the southern shore of the Mediterranean Sea, the waves of which wash its walls. It is built in the form of an irregular triangle, the base of which is formed by the sea-coast. The streets of the town are remarkably narrow, filthy, and uneven; very few of them cross others at right angles, and very few are straight. The principal street extends from the east to west, traversing the town in its greatest breadth: its length is 1200 paces and its breadth twelve. It contains the best shops, the houses of the principal merchants, and the market for corn and all provisions: in all the other streets it is rarely that two persons can pass abreast. The inconvenient construction of the streets manifests not only the bad taste of the inhabitants, but indicates the absence of those numerous and complicated relations which are found in modern European towns, as well as the want of vehicles of burthen or convenience. Similar causes produced towns of a similarly bad construction in Europe in the middle ages. The houses, as in most other Moslem towns, are square, enclosing an open court in the middle, into which, and not into the street, all the windows open. Previously to the French expedition of 1830, an order of the Dey was in force which directed that every householder should whitewash the walls of his house once every year; this practice gave the city, as viewed from a distance, an appearance which a French writer compares to that of an immense piece of linen extended in the sun; the glare of these white walls was very distressing to the eyes. The roofs, as in most southern and oriental towns, are flat, and in the evening the families resort to them to enjoy the sea-breeze. Formed into terraces, they often support gardens with pavilions or closets, to which the master of the house withdraws at the hour of the siesta; and reclining upon a sofa, amuses himself by smoking the tobacco of the Levant, or by chewing opium, while his attention seems directed to the sea, the softened roar of whose waves lulls him to slumber. As the houses are contiguous, a person may walk from one end of the town to the other along the terraces; but it is nevertheless, very rare that any one complains of having his house robbed. House robbery does not indeed often occur in any of the Mohammedan towns; and, in the instance of Algiers, there was previously to the French conquest, a severe law which punished with death any one found in the house of another without being able to assign a legitimate motive for his presence. Some few houses are of a very superior description, being paved with marble, and lined with wainscot, carved with some eleganee, and gilt or painted in the best style of Moslem taste. There are some handsome buildings without the town, and a great number of tombs, some of which are furnished with oratorics, to which the inhabitants resort every Friday.

The town of Algiers contained thirteen large mosques, with minarets, and about seventy small ones, or chapels, as we should call them, belonging to private individuals. There were also a synagogue for the Jews, and a chapel and hospital for the Christians, the last of which was supported at the expense of the Spanish government. The palace of the Deys was in the lower part of the town; but the late Dey had his residence within the citadel, at the highest point of the city. The town derives from the country a tolerable supply of water, which is brought to it by an aqueduct, and then distributed by conduits to the different parts of the city. Algiers contains the usual proportion of baths and coffee-houses, but there are none that appear to claim particular notice. The batteries which defend the town towards the sea are considered very strong, but those on the land side are so weak and exposed that they offered no very serious obstacle to the progress of the French, who approached the place in that direction. The mole constructed by Barbarossa's brother, Khair-ed-din, is built on a small island that faces the town, in the form of a semicircle, with a large opening into the haven, which is 150 fathoms long and 80 broad; and in which the largest vessels may ride in safety. The mole is defended by a castle, which stands upon the solid rock, and which also serves as a light-house. It has three batteries of cannon. At the south end of the island there is another fort, consisting of three batteries to defend the entrance of the harbour.

The population of Algiers was estimated at 70,000 before its subjection to the French, since which it has undergone considerable diminution—perhaps of one fourth—by emigration; but, on the other hand, it is to be remembered that the French army of occupation in the territory amounts to 24,862 men with 2,775 horses. It appears from the French 'Annuaire d'Alger for 1833, that the prices of commodities have undergone a very considerable increase during the period in which the town has been under French authority. Thus, the average price of an ass has augmented from 12s. to 2*l.* 10*s.*; a horse from 2*l.* to 8*l.*; a mule (the use of horses was interdicted to the Moors) from 6*l.* to 14*l.*; an ox from 15*s.* to 2*l.* 10*s.*; and a sheep from 2*s.* to 10*s.*: the camel, of which the French make no use has preserved its former price. The prices of other necessaries have increased in nearly the same proportion as those of animals; thus, for instance, the value of corn and wood has been doubled.

Previously to the French invasion the state of Algiers was nominally subject to the Turkish sultan, but was, in point of fact, perfectly independent. The Turkish domioion at Algiers originated with the famous Turkish corsair whom we call Barbarossa, but whose real name was Horush, or Baba (Father) Horush, as his men were accustomed to call him. This person was called in by the Algerine Moors in 1516 to assist them against the Spaniards, and availed himself of the opportunitiy to make himself master of the place; but he ruled so tyrannically as to provoke the Moors to revolt, and he was killed in 1518, fighting at the head of his Turks. He however, left a brother to succeed him, who, in order to secure his authority, placed himself under the protection of the then mighty Turkish empire, the ruler of which, Selim I., appointed him Pasha and Regent of Algiers, and sent him a body of Janissaries. From that time the Sultan used to appoint the pasha of Algiers, who was at the same time commander of the forces, and to send men and money for the service of the garrison. But in the seventeenth century the Turkish militia obtained the right of choosing their own commander, and of paying themselves out of the revenue of the regency: the Sultan, however, continued to send a pasha, as civil governor, until the beginning of the last century when Baba Ali Dey, a chief of the militia, seized the then Pasha, put him on board a ship, and sent him back to Constantinople. The reble did not omit to send by the same vessel envoys with rich presents to the vizier and other principal officers of the Porte, intimating to them that the rejected pasha had treacherous designs, and that it would be well that the chief of the militia should in future perform the duties of the civil governer also, subject, of course, to the approbation of the Sultan. The Porte was obliged to wink at this transaction; and from that time the Janissaries, with their chosen chief, have been absolute master at Algiers. The dignity of Dey was one which the lowest soldier might hope one day to fill; but it was held by a most precarious tenure, as the lives of comparatively few of these military governers have been allowed to reach their natural termination.

The piratical character of the state appears to have been derived from Barbarossa, who left his ships to his brother. From that time down to a very recent period the piratical pursuits of the Algerines, with their concomitant barbarities, constituted a nuisance which it is marvellous that the powerful maritime states of Euorpe should so long have tolerated. It is true that attempts have been made at differant times to put an end to it, and some of the more important of such attempts require to be noticed.

The first was made by Charles V. in 1541, at the urgent entreaty of Pope Paul III., who was greatly alarmed at the increasing power and audacity of the Algerine pirates, who did not respect even the patrimony of St. Peter. The emperor, whose own Spanish territories on the Mediterranean were daily exposed to insult and injury, and who was not without the hope of adding one more to his many crowns, readily undertook to put down the nuisance, having first taken the precaution of obtaining a promise of co-operation from several Arab chiefs. The fleet destined to this service left Carthagena on the 15th of October, in the above year: but its formidable appearance did not intimidate the pirates, who, being assisted by a terrible tempest, obtained an easy victory over the imperial fleet. Thenceforth the Algerine corsairs deemed themselves invincible, and their insolence and rapacity increased in proportion. The states of Europe seemed to have entertained nearly the same opinion of them; for we soon after find nearly all of them, with the exception of England, forming alliances with the Algerines, and agreeing to purchase exemption from the attacks of the corsairs by certain periodical payments which the Algerines themselves called "tribute"—and not without reason. Theso tributes continued, in most instances, to be paid down to the year 1830.

The next great expedition against Algiers took place in 1681, when Louis XIV., indignant at the outrages, in violation of existing treaties, of which the Algerines were almost daily guilty, sent the admiral Duquesne against them with twelve ships of war, fifteen galleys, three fire-ships, and several small vessels. Five bomb-vessels, under the orders of the celebrated Renau, who originally devised the means of rendering bomb-mortars available in vessels, completed this formidable armament. Algiers was then, for the first time, bombarded with such vigour that the Dey yielded, and one of his ministers went in his name to the court of Versailles to ask pardon for the infractions of treaties of which his master had been guilty, and to promise better conduct in time to come. But three years had not elapsed before they recommenced their insults upon the French flag, and were punished anew by Marshal d'Estrées, who bombarded their capital and reduced it to ashes, but not until all the French in the city had been murdered, and their consul had been fastened alive to the mouth of a cannon and shot against the bombarding fleet. This affair, which ended in the most abject submission, obliged the Algerines to be somewhat more attentive to the obligations of treaties, and more careful how they incurred the displeasure of the greater powers.

From this period until the French expedition of 1830, the only expedition of importance against Algiers was that of Lord Exmouth in 1816. As soon as the termination of the continental war allowed leisure to attend to this object, a squadron was sent to Algiers under the orders of that admiral, who was instructed to require that all the Christian slaves in the Algerine dominions should be given up on the payment of a stipulated ransom, and that the system of Christian slavery should in future be entirely relinquished. The Algerine government, under the awe which the immediate presence of the English fleet inspired, was all submission, and concluded a treaty on the above terms. But the fleet was scarcely departed when these terms were violated in the most shocking manner by the massacre of a large body of Neapolitan fishermen at Bona. This intelligence reached England almost at the same time that the treaty was brought home by Lord Exmouth, who speedily set sail again with augmented force to avenge this violation of the law of nations. The Dey, who was sensible of what might be expected, made every preparation for defence. His strengthened bulwarks, however, availed him little against the force and resolution of a British squadron. On the 27th of August, after a most desperate conflict, the Algerine fleet was reduced to ashes,—the powerful batteries which defended the harbour were destroyed, and Omar, the Dey, had no alternative but to submit to the humiliating conditions imposed by the English admiral, which were,—the restoration of all his present captives without ransom,—with the repayment of ransoms formerly received, and the abolition for ever of Christian slavery in his dominions. The Algerines still, however, retained the right, as an independent power, of declaring war with any state they chose, and of seizing its merchant vessels, and imprisoning the crews until peace should be concluded. The proximate cause of the French expedition against Algiers in 1830 was ao insult offered by tho Dey to the consul Deval in the year 1827. The expedition was preceded by a blockade of two years which cost France nearly a million sterling. The expedition which ultimately proceeded with the intention of taking possession of Algiers, commenced its operations against the town on the land side in June 1830; and, on the 4th of July, they acquired possession of the "Emperor's Fort," which commands the city. On the following day the town surrendered to General Bourmont, on the conditions that persons, private property, and the religion of the country should be respected; and that the Dey and his Turkish militia should be at liberty to quit Algiers, carrying with them their personal property. The French then took possession of the town, the castles, and every kind of public property, among which were twelve ships of war, 1500 bronze cannon, and about two millions sterling in gold and silver. The last of the Deys withdrew to Europe; and Algiers, with some neighbouring towns, remains in the possession of the French, whose government does not appear to have any intention of relinquishing the footing thus acquired on the southern shores of the Mediterranean.

As the chief wealth of the Algerine state proceeded from the plunder of Christian vessels, and sale, ransom, or profitable labour of their enslaved crews, the Dey must really have had great difficulty in carrying in to effect treaties which contracted the limits of depredation, and diminished as well the revenues of the government as the profits of powerful individuals. Heoco such treaties excited great discontents among the young and adventurous corsairs, diminished the popularity of the Dey and not seldom endangered his life. The corsairs formed a sort of republic among themselves, of which the *reis*, or chief captain, was the head, and the inferior officers formed a sort of council under him. They sometimes combined the pursuits of piracy and commerce. When a prize was brought in, it was customary for the prisoners to be paraded before the Dey, who had the first choice of a certain number for his own use. The number which should fall to his share was limited by custom, but it was not unusual for him to indulge in the liberty of exceeding his fair proportion. Of the Dey's captives, some were employed in the service of the palace, and others were sent to the public works: the last had to endure great hardships. They were compelled, with a little aid from machinery, to drag enormous stones from the quarries, which Turks attended with whips to urge on those whose labours appeared on any occasion to slacken. Their daily food consisted of two small loaves of very bad bread, and a certain quantity of oil; and at night they were locked up in large buildings, destitute of light, and without any beds on which they might lie down. The fate of those who become the slaves of private individuals varied with the dispositions of the masters; but, with some exceptions, it was much less severe than that of the public slaves, whose condition we have just mentioned

In the preparation of this article some assistance has been afforded by the article 'Algiers' in the 'Penny Cyclopædia.'

Gossiping.

Can any of our readers think of any body to whom the following extract from Miss Sedgewick's new work, entitled "Means and Ends," will apply?

Gossiping.—The most prevailing fault of conversation in our country, and, I believe in all social communities, is gossiping. As weeds most infest the richest soils, so gossiping most abounds amidst the social virtues in smalll towns, where there is the most extended mutual acquaintance, where persons live in the closest relations, resembling a large family circle. To disturb the sweet uses of the little communities by gossiping, is surely to forfeit the benefit of one of the kindest arrangements of Providenco.

In great and busy cities, where people live in total ignorance of their neighbors, where they cannot know how they live, and hardly know when they die, there is no neighborhood and there is no gossiping. But need there be this poisonous weed among the flowers—this blight upon the fruit, my young friends?

You may understand better precisely what comes under the head of gossiping, if I give you some examples of it.

In a certain small thickly-settled town there lives a family, consisting of a man, his wife, and his wife's sister. He has a little shop, it may be a jeweller's, saddler's, shoemaker's, or what we call a store—no matter which, since he earns enough to live most comfortably, with the help of his wife and sister, who are noted for their industry and economy. One would think they had nothing to do but to enjoy their own comforts, and aid and pity those less favored than themselves. But instead of all this they volunteer to supervise all the sins, follies and short comings of their neighbors. The husband is not a silent partner. He does his full share of the low work of this gossiping trio. Go to see them when you will, you may hear the last news of every family within half a mile. For example, as follows:

'Mr. —— gave 150 dollars for his new wagon, and he had no need of a new one; the old one has not run more than two years.'

'Mrs. —— has got a new hired help; but she won't stay long; it's come and go there.'

'Mrs. —— had another new gown at meeting yesterday, which makes the fifth in less than a year, and every one of her girls had new ribands on their bonnets; it is a good thing to have rich friends; but, for my part, I had rather wear my old ribands.'

'There go Sam Bliss's people with a barrel of flour; it was but yesterday she was at the judge's begging.'

'None of the widow Day's girls were at meeting; but they can walk out as soon as the sun is down.'

This is but a specimen of the talk of these unfortunate people, who seemed to have turned their home into a common sewer through which all the sins and foibles of the neighborhood run. Yes; but their minds have run to waste, and there is some taint, I fear, at their hearts.

The noted gossip, Miss ——, makes a visit in a town where she has previously been a stranger. She divides her time among several families. She is social, and what we think is miscalled agreeable: for she is perpetually talking of persons and things. She wins a too easy confidenee, and she returns home with an infinite store of family anecdotes. She *knows* that Mr. and Mrs. So and So, who are supposed to live happily, are really on bad terms, and that he broke the hearts of two other women before he married his wife; she knows the particulars, but she has promised not to tell. She has found out that a certain family, who for ten years have been supposed to live harmoniously with a step mother, are really eminently wretched. She heard that Mr. ——, who apparently is in very flourishing circumstances, has been on the brink of bankruptcy for the last ten years, &c.

Could this woman find nothing in visiting a new scene to excite her mind but such trumpery? We have given you this example to show you that the sin of gossiping pervades some communities. This women did not create these stories. She heard them all, the individuals who told them to her little thinking that they in turn would become the subjects of similar remark to the very persons whose affairs they were communicating.

What would we think of persons who went about collecting for exhibition examples of the warts, wens and cancers with which their fellow beings were afflicted? And yet would not their employment be more honorable, more humane, at least, than this gossip-monger's?

We have heard such talk as follows between ladies, wives, and mothers, the wives of educated men, and persons who were called educated women:

'Have you heard that Emma Ellis is going to Washington?' 'To Washington! how on earth can the Ellises afford a winter in Washington?' 'Oh, you know they are not particular about their debts and they have six girls to dispose of, and find rather a dull market here.'

'Have you heard the Newtons are going to the country to live?' 'Bless me! no, what's that for?' 'They say to educate their children; but my dressmaker, Sally Smith, who works for Mrs. Newton, says she is worn out with dinner-parties.' 'He runs the house down with company.'

'Oh, I suspect they are obliged to go to economise. You know she dresses her children so extravagantly. I saw Mary Newton at the theatre (she is not older than my Grace,) with a diamond ferroniere.'

'Diamond was it? Julia told me that it was an aqua marina. The extravagance of some people is shocking! I don't wooder that men are out of patience. Don't tell it again because Ned Miller told me in confidence. He actually has locked up all his wife's worked pocket handkerchiefs. Well, whatever else my husband complains of, he can't find fault with my extravagance.

Perhaps not; but faults far more heinous than extravagance this poor woman had to account for the *pernicious words* for which we must be brought into judgment.

I hope it may appear incredible to you, my young friends, that women, half way through this short life, with the knowledge of their immortal destiny, with a world without them and a world within to explore and make acquaintance with, with the delightful interests and solemn responsibilities of parents upon them, should so dishonor God's good gift of the tongue, should so waste their time, and poison social life. But be on your guard. If your minds are not employed on higher objects, and your hearts on better things, you will talk idly about your friends and acquaintance.

* * * * * * * * *

I have dwelt long on this topic of gossiping, my young friends, because, as I said before, I believed it to be a prevailing fault in our young and social country. The only sure mode of extirpating it is by the cultivation of your minds and the purification of your hearts.

All kinds and degrees of gossiping are as distasteful to an elevated character as gross and unwholesome food is to a well trained appetite.

A Brief Description of the Shakers.

BY A VISITOR.

The village of Lebanon, which is situated about 130 or 140 miles from the city of N. Y., is divided into two parts, the names of which I have forgotten. It is inhabited by a sect of people called Shakers, who derive their name from the singular mode they have of shaking their hands as they dance. Ann Lee, through whose ministration this society originated was born in Manchester (Eng.) in the year 1746. She began to preach the faith which forms the primary principles of this community, about the year 1770, among the first who embraced her tenets were William Lee, James Whattaker and John Hocknell, and these, in connection with the female above alluded to, became the first founders of this society. The village of Lebanon contains many manufacturing houses, where are made fans, brushes, brooms &c. He who enters among them, must first confess to the Elders, so called, the various sins he has committed during his life, deposit the money he possesses, (if he has any) into the public treasury, and promise in future to be just in all his dealings with his fellow men, and to follow the rules of the society;—in short to perform all those things, and those only, which are dictated by his inward monitor. He must shun all vicious habits, all attempts to defraud the unsuspecting, and conduct himself according to the will of his God. If he be married he must no longer live with his wife, but must remain, as a single man. He must not enter into any business unless known to the elders. It is only those of the most advanced age, and most distinguished for piety, that are suffered to visit the great metropolis, New-York, and when they come, they generally bring to sell the various articles which they manufacture or produce, among which, horse-radish, brooms, fans, &c., hold a conspicuous part. They banish from their company all such as are disposed to be led into snares of vice, unless they immediately repent and follow the path of virtue. They occupy themselves in various ways, during the week days; in summer, in mowing and the like, and in wioter in making articles for sale. There are among them carpenters, weavers, doctors, &c., each man following the trade or occupation for which he thinks himself most fitted by nature. Hence the success that attends their undertakings, each one carrying his respective trade to perfection. It has been remarked and very justly too, by all who visit them, that every thing that they manufacture, however small or large, displays uncommon dexterity, and so I found it myself; each room, as you enter it shows clearly that those who occupy them are not a dirty race. The floors are painted yellow, and are so clean that if by accident any article of your dress should fall on them, it would not be in the least degree soiled. The chairs instead of standing on the floor as among us, are hung on nails or pegs about the walls. The houses are not elegantly furnished, but they are all neat and clean; their meals are not of every variety and luxurious, but plain and excellent in their kind, extremely well suited to their condition, and when strangers visit them, which they often do, though they are not allowed by the rules of the society to eat with them, unless, out of their village, still they are treated with the greatest hospitality, and never required to recompense them, though they should remain for years. The women are fully as industrious as the men; they make the clothes, hem pocket handkerchiefs, knit stockings, make butter and cheese and the like, in short, none are idle: even the smallest has some little occupation allotted to him, in which he may be employed with pleasure and utility. There are assemblies about two or three times a week in the evening, when all come together, both old and young, women and men, and dance, singing verses, (approaching each other and drawing back again alternately,) among which is the following:

'O time how precious 'tis to all;
We'll labor to improve it.
I've heard the gospel's gracious call,
O, how I ought to love it.
Come try how pretty we can be.
By leaving off an evil;
What beauty then we all shall see,
Wherever we assemble.'

They all dress in the plainest manner, unadorned by jewels, or finery of any description. The color of their pantaloons is brown, and their coats a bluish grey, with a hat of white fur with a broad rim. The men instead of being adorned by high heels as the fops in Broadway, have every thing of the plainest materials, choosing every thing rather for comfort than show. The women have frocks of linsey woolsey, and when they dance they hang their handkerchief on their arm. They generally wear high heels; but whether to increase their stature or for any other reasoo, I have not been able to ascertain. On Sunday, they all, both small and great, old and young, assemble in the meeting-house, where they conduct themselves in the same manner as at their weekly assemblies, but then the number is much increased. All assemble there from every part of the village, and come and return with the most sincere and happy expression on their countenances. The coats of the men are hung up on nails provided for that purpose; all hats are off, even those of the women, all men dancing in their shirt sleeves, and shaking their hands up and down as they advance and withdraw. Thus, they live, as happy as though there was no care or pain in the world—they seek not the praise of their fellow men, but the esteem of their God. He alone, they seek to please, he alone they worship—they love each other dearly, and when one of their number dies, the blow is felt throughout every corner of the village. They frequent no circus, no theatre, no gaming house, no billiard room; and those who are disposed to have them erected are banished forever from the society, unless they repent of their folly and resolve to do so no more. They are not at all influenced in their traffic by envy; they wish for none but what they have, they receive none but what they obtain by the sweat of their brow. They do not absorb themselves in political contests, they have a kind of government of their own, and all attend to it with uncommon attention, not omitting, even the slightest item. They wage no war with their neighbors, they manufacture no arms, neither gun, nor sword; they spend their days in happiness apparently, and seek only the good of each other and the good of themselves. They are disposed to do good to the afflicted, relieve the distressed, and comfort the broken hearted. For an example of this, I need only refer you to the time when the village of Hudson was partially destroyed by fire. Then they contributed freely to their wants, sending them flour, cattle hogs and sheep, and all articles of clothiog and bedding. They die in the same manner as they live, calling on the name of the Lord, their Redeemer, and the happy manner that they depart from this world of sorrow, leads us to think that they are blessed with a station in heaven, above, and that their memorial is on high.—*Sun.*

Practical Instruction.—A gentleman, not long since, took up an apple to show a niece, sixteen years of age, who had studied geography several years, something about the shape and motion of the earth. She looked at him a few minutes and said with much earnestness, "Why uncle, you don't mean that the earth really turns round, do you?" He replied, "But did you not learn that several years ago?" "Yes, sir," she replied, 'I learned it, but I never knew it before.' Now it is obvious that this young lady had been labouring several years on the subject of geography, and groping in almost total darkness, because some kind friend did not show her at the outset, by some familiar illustration that the earth really turned round.—*American Annals of Education.*

FAIR

FOR THE BENEFIT OF THE

American Anti-Slavery Society.

IN Accordance with the recommendation of the Manhattan Anti-Slavery Society, there will be a Fair held in the city of New York during the week of the anniversaries, in May next. The friends of the anti-slavery cause are solicited for contributions, either in money or goods. Articles of clothing,—such as hats, shoes, stockings, 'kerchiefs, gloves, children's frocks, aprons, shirts, fancy articles, toys, &c. &c., will be gratefully acknowledged. A more particular list will be made out, of the most desirable articles, and it is hoped that the anti-slavery women of the country will be prompt in forwarding such as they can, and in promoting the most liberal contributions.

Almira Van Rensselaer, Lydia Maria Child,
Rachel Ruby, Anne Warren Weston,
A. H. Gibbons, Anna Bodie,
Mercy Powell, Jane Davis,
M. A. W. Johnson, Thankful H Southwick.

New-York, March 4, 1841.

Dr. Church's Tooth Powder,

OR THE GREAT TOOTH PRESERVATIVE.

1. It is excellent in cleansing the Teeth and making them white, and preventing their decay. In order to keep the teeth clean and wholesome, the Brush and Powder must be used, for, by the frequent mastication of food, there is a viscid matter which adheres to the teeth, and which, if not removed, causes disease and decay.

2. It is an infallible cure for the Tartar collected on the Teeth, wholly removing it. Now, whenever tartar is suffered to gather, it occasions the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth from the jaws, while it is the source of great pain.

3. It is sure to cause and preserve a sweet breath, and a pleasant taste to the mouth. Sad indeed is the evil, the pain, the destruction of comfort and health, which is brought about by *neglect*. For there is and there can be nothing worse for an individual than a bad breath; yet by overlooking the teeth, how many hundreds and thousands have a disagreeable breath, and when in conversation, even, are conscious of it, and involuntarily turn their heads!—Still, all this can be remedied in a short time, by the application of the powder, so that health, comfort and beauty, and a sweet breath will be in the possession of all.

4. It hardens the gums. When the gums are soft and spongy, this powder will make them hard. Nearly one-half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

For sale by Gould, Newman & Saxton, corner of Fulton and Nassau streets.

BOARDING IN NEW-YORK.

GENTLEMEN visiting New-York, either transiently or for a considerable time, who have no partiality for an atmosphere reeking with the fumes of alcohol and tobacco, will find a pleasant, quiet, comfortable house during their stay, at the Temperance House 63 Barclay street, near the centre of business, and within a few minute's walk of all the Steamboat Landings. The location is one of the most desirable in the city; the house new, spacious and commodious, and the fare, though vegetable, and prepared with a strict regard to Temperance and Health, will be found acceptable, and embracing every variety desired by the undepraved appetite.

Garden and Farm Seeds,

WARRANTED THE GROWTH OF 1840.

For sale at the Seed store No. 45 North Market street, Boston.

THE Subscriber has just completed his assortment of seeds for the coming season, and is ready to supply orders to any amount, for farm, garden, and flower seeds, both to traders and to farmers.

The seeds offered are selected with great care, raised by experienced seed growers in the vicinity of Boston, New Hampshire, and in Maine, and every precaution has been used to obtain *pure* and *perfect* seeds. It is confident that satisfaction will be given to purchasers.

Garden Seeds.

The assortment of garden seeds comprises a very variety of seeds that is worthy of cultivation.

Seeds by the quantity, assorted to suit the different markets.

Boxes of seeds for retailing, neatly prepared, at 6 cents per paper, with printed directions for their culture, variously assorted, from $10 per box and upwards: a liberal discount will be made to dealers.

Farm Seeds.

An excellent and very select assortment of improved field seeds, comprising the best assortment of wheat, rye, barley, corn, oats, grass seeds, root seeds, &c. &c. &c.

Farmers who intend to change their seed, are invited to call and examine.

Flower seeds, roots, shrubs, vines and trees of all kinds furnished to order.

Catalogues of the whole may be obtained on application.

Orders by wholesale and retail are respectfully solicited.

CHARLES P. BOSSON, *Seedsman*,
No. 45 North Market street, Boston.

February 18, 1841. 6t

Channing's New Work on EMANCIPATION.

JUST PUBLISHED, by the American Anti-slavery Society, and for sale at the Office, No. 143 Nassau street New-York, Channing's new work on Emancipation, a neat 18 mo. pamphlet of 72 pages. A cheaper publication was never issued from the anti-slavery press. It will be sold at 12 1-2 cents, a single copy, and at 10 dollars a hundred.

Those who wish to supply themselves with this valuable production, would do well to send orders promptly.

Terms Cash only.

CORRESPONDENCE

BETWEEN

Oliver Johnson & Geo. F. White.

THIS Day published, and for sale, by Oliver Johnson, at 143 Nassau street, a duodecimo pamphlet of 48 pages, entitled, "Correspondence between Oliver Johnson and George F. White, a minister of the Society of Friends; with an Appendix." Price 12 1-2 cents single—10 copies for $1.

New-York, Feb. 25.

To Landlords and Tenants.

THE SUBSCRIBER will receive agencies for renting houses, stores, and tenements at Hutson's Intelligence Office, No. 560½ Pearl street. When houses are registered, or application made by tenants, no charge is made unless suited.

Feb. 25, 1841. P. A. BELL.

BAPTIST ANTI-SLAVERY CORRESPONDENT.

For sale at 143 Nassau street, (price 10 cents single, $6 per hundred,) the Baptist Anti-Slavery Correspondent, vol. 1, No. 1; containing the reply of the Rev. Elon Galusha, to the letter of Rev. R. Fuller, of South Carolina.

Information Wanted.—Of Edward Powell, and Catharine Crumwell, his sister, formerly of Flatbush, L. I., subsequently of Brooklyn and of this city. Any person knowing either of the above named persons, or their children, will confer a favor by leaving word at this office, or at 61 Cherry street, upon A RELATIVE.

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